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ROWDYISM AT PUBLIC MEETINGS.

It is well that the question whether organised disturbances at public meetings can be repressed by legal means, should be raised at the same time in Radical Birmingham and in Tory Liverpool, and that in the former place a judicial opinion on the point is likely to be obtained. The matter is one of importance at all times; but it has become unceasingly so of late, when even Cabinet Ministers have gone out of their way to eulogise those who have countenanced proceedings which they should have been forward to condemn.

Liverpool has for a long time, if not always, been famed for uproarious meetings; the Liberals having been the chief sufferers, and in recent times, perhaps, the Liberationists having been the most roughly treated by the Tory and Orange mob, who have been ready to do the bidding of their—we will not say more respectable, but less disreputable—leaders. The latest disturbance, however, at Liverpool, was at a meeting of "friends of peace who were in favour of protesting against the Afghan war," at which meeting a gang of roughs—largely composed of youths—prevented the speakers being heard by shouting, yelling, singing, Kentish fire, and other methods too familiar to need detailed description.

There were police in attendance, and they were asked to take into custody certain of the offenders, but declined doing so on the ground that their instructions were, not to interfere without an actual breach of the peace. Mr. Snape, the chairman of the meeting, thereupon complained to the Mayor, and the complaint was dealt with by the Liverpool Watch Committee, who, after being advised by the Town Clerk, reported to the Council that, in their opinion, the course adopted by the police was strictly in accordance with the law; "which only allows constables to interfere in assemblies of this kind in case of felony, misdemeanour, or breach of the peace." The adoption of the committee's report having been moved, a warm discussion ensued, and an amendment was moved, to the effect that the views contained in the Town Clerk's memorandum on the subject should be reconsidered, and that the Watch Committee should be instructed to frame such rules, or give such instructions to the police as may, consistently with their legal power, "be necessary to secure the better observance of the peace, freedom of speech, and the prevention of riotous and disorderly behaviour at public meetings within the borough." It will surprise no one acquainted with Liverpool to learn that this amendment was rejected by the Town Council; though the majority against it was not large (27 to 20). So far as the action of that body is concerned, the roughs of Liverpool may continue to insult and annoy peaceable citizens with impunity, provided that they are careful to do so only at a public meeting; while the police, who are maintained by the same citizens, will look on, and give them no protection till skulls have been cracked, or limbs and property are absolutely in danger!

At Birmingham it is Liberalism which is dominant, and in its famous Town Hall there have been held some of the largest and most important public meetings known in the annals of political agitation. As a rule they have, so far as we remember, been as orderly as meetings held on exciting topics can be expected to be; but how far that has resulted from the forbearance of Birmingham ruffianism, and how far from the action of the Birmingham police authorities, we do not know.

The recent meeting held in that town differed from that at Liverpool in this respect, that, while it was also on the Afghan war, it was convened by requisition to the Mayor, and was, therefore, what is technically known as a "town's meeting," and included persons holding different views on the subject. The Mayor presided, in virtue of his office; and, as he knew that a circular had been issued calling upon those who wished to support the Government to meet at a given spot outside the hall, and had other reasons to anticipate disturbance at the meeting, he gave instructions to Major Bond, the chief of the town police, with a view to the preservation of order. Those instructions were that, as far as possible, an impartial hearing should be secured for all parties; expressions of assent or dissent being allowed "even to the extent of licence." But it became evident before the meeting began that the disturbers intended to repress all speech on either side; the yelling and groaning of a knot of persons congregated together in one spot commencing before the chairman appeared, and continuing through the preliminary and formal, as well as during the after proceedings. Fewer than 200 riotous persons were inflicting annoyance on above 4,000, and, after a time, the Mayor ordered the removal of the disturbers by the police, and particularly of certain individuals, and, the order having been executed, it was possible to carry on the proceedings of the meeting until the close.

This was an issue for which, apparently, the Birmingham "Jingoes" were not at all prepared, and to which they have resolved not to submit, at least without a legal struggle. So some of the ejected have summoned Mr. Collings, the Mayor, with the Chairman of the Watch Committee and the Superintendent of Police, for an assault! To-day is the third day occupied by the proceedings; the Town Council having, with great spirit, retained Sir Henry James to defend the municipal authorities, and nothing having been omitted to ensure a complete discussion, and an authoritative decision on the important legal point which this charge unquestionably raises.

We will not anticipate that decision, though we own that we are not prepared for so grotesque a result as the punishment of municipal authorities for their success in securing the public order which they were appointed to preserve. Whatever uncertainty may exist as to the exact state of the law, we think that reason and experience both suggest what the law *ought* to be. Ought to be, that is, not for the sake of Liberals or Tories, Churchmen or Dissenters, as such, but in the interest of all parties in the State—save those who wish ill to the State, and not its welfare. The suggestion of a Liverpool Liberal paper, that "Liberty of speech must have its attendant penalties, just like every other good thing, and amongst those penalties is the right on the part of an audience to express in a reasonable way dissent from a speaker's views," is a commonplace assertion, which is quite irrelevant to the point at issue. For it was not the expression of dissent in a reasonable way, or in any way that was complained of at Liverpool and Birmingham; but the prevention of speech on either side—not the payment of a penalty for exercising liberty of speech, but a denial of that liberty altogether. If, as is admitted, the right of dissent degenerated into licence at these meetings, why should it be suggested that "it is not for the Liberal party to suggest that arbitrary powers of arrest should be placed in the hands of the police, to meet occasional interruptions," lest the right of public meeting should be endangered? Who asks that arbitrary powers should be exercised, or that "occasional interruptions" should be forcibly suppressed? What *is* asked for is, that riotous behaviour, which would not be permitted in a place of worship, at a concert or lecture, or even in the street, should not be tolerated at public meetings convened for political or ecclesiastical purposes. Abroad, the law, or the authorities, prohibit such assemblies altogether, and we call that despotism. *Here*, a small knot of turbulent individuals are allowed, practically, to accomplish the same object, and Liberals are asked to submit quietly, in the interest of liberty and free speech! When the *Standard* says that very little harm is done by the breaking up of a meeting convened to pass party resolutions, it is true to the instincts of a Tory journal. So, also, when it suggests that "if a public meeting cannot be held in an orderly and peaceful manner, it ought not to be held at all," our contemporary virtually places the right of public meeting in the hands of roughs and rowdies; who, either of their own mere motion, or at the instigation of their social superiors, can easily make the condition which, according to the *Standard*, should render political meetings impossible.

We hope that Liberals, at least, will not be prevented by either fallacious pleas, or unreasoning fears, from taking a firm stand on the principle that, while fair play and free discussion should be zealously maintained in public gatherings for political objects—of whatever kind—mere blackguardism should not be permitted to rule in that department of our public life, while in all others it is carefully repressed.

BISMARCK'S GAGGING BILL.

There are many shrewd observers of political events who believe that we are fast approaching another revolutionary period in European politics. They tell us that just as in the last quarter of the seventeenth century this country got rid of the Stuarts, and in the last quarter of the eighteenth century France dethroned the Bourbons, so in the final decades of the nineteenth the turn of the Hohenzollerns and the Hapsburgs may come. There are many signs in German politics that favour this view. At the present moment Germany is the European focus of political and social unrest. German Conservative papers speak of the condition of the Empire as one of universal insecurity and discontent. Ever since the French war the internal condition of the country has been growing worse. The unity of Germany, so far from satisfying the nation, seems to have been the starting point of new discontents. The old aspiration for an undivided Fatherland was no

sooner realised than a dissolving and disintegrating process commenced. Social theories took the place of Imperial dreams, and the desire to reconstitute the German people as a great German State was transformed into a wish to reconstruct the social system. The growth of Socialism in the great towns and cities of the Empire is the most striking phenomenon of modern times. It is very difficult to understand at what the German Social Democrats are really aiming. Their theory, in its extremest statement, seems to be that all property should belong to the State, that all work should be done for the State, and that every man should receive from the State a revenue equivalent to the service he renders.

This impossible scheme, which is the Utopia of a ground-down labouring class, derives half its attractiveness to the popular mind of Germany from the promise it gives of abolishing war. The pressure of military government is thus forcing the thoughts of a speculative people into directions hostile to the very constitution of society as it now exists. The system which keeps millions in idleness, which wastes the products of peaceful labour on enormous preparations for war, and makes Europe one huge camp, is thus preparing its own overthrow. But unhappily the movement which threatens it endangers other things which have been associated with it. Because the fruit is blighted, the German populace propose to cut down the tree. Society is to be reconstructed from the base in order to get rid of the military class. Even religion is to be abolished because it has failed to accomplish its mission of peace on earth and goodwill to men. An atheistic Socialism thus originates in a violent reaction against the existing order on the part of those whom that order has failed to preserve from injustice and oppression. It is the blind Samson, avenging himself on the authors of his blindness, by pulling down the pillars of the commonwealth.

There is, therefore, some real ground for the alarm felt among the governing classes of Germany. A spirit is abroad among the German people which is the nineteenth century counterpart of that which revolutionised France when it spoke through Rousseau and D'Alembert and Diderot and Condorcet. It is a kind of disordered dream of the perfectibility of human society. The danger of this political idealism is, however, far less in the hopes with which it inspires its disciples than in the fears it creates in its opponents. A dreamer who when humoured becomes a mere amiable enthusiast, thwarted and persecuted may become a dangerous madman. This is what Prince Bismarck seems incapable of learning. He is driving German Socialism mad. Instead of trying to alleviate the military pressure and ease the burdens which are driving hosts of Germans across the Atlantic, he is suppressing the very expression of discontent. The Socialist law of last year has destroyed all freedom of discussion in German society or the press. In little more than two months it has enabled the police to suppress 174 clubs, some of which were trades unions, others choral societies, and others mutual improvement societies; to stop 44 newspapers and 157 other publications; besides imprisoning many suspected persons and expelling others. Germany is no longer a free country. A writer has been fined two hundred marks for merely saying in a leading article, published during the debates on the Socialist Bill, that the proposal was offensive to the nation, and that it was revolting to see Prince Bismarck, the regenerator of German unity, standing up for such a bill. Men are arrested for words supposed to be derogatory to the Emperor, and the whole system of *espionnage*, the introduction of which discredited the French Empire in the eyes of Europe, has been adopted, with a thoroughness worthy of Strafford himself, in the German Empire. The people have flung away their liberty in the panic caused by Hödel's wicked attempt and Nobiling's audacious crime. To save society they have sacrificed the safeguards of freedom. They overthrew personal government in France to bow their own necks to the yoke of a dictator who does not even profess to rule by the popular will.

The suppression of free debate in Parliament is so naturally connected with the destruction of free speech out of doors, that Prince Bismarck's next step need cause no surprise. His proposal to muzzle the Reichsrath is the natural sequel and development of the policy which has silenced a whole people. If a man cannot whisper to his neighbour a criticism on the powers that be without the fear that "a bird of the air shall carry the voice, and that which hath wings shall tell the matter," as the Preacher says; the power to proclaim it on the housetop by a Parliamentary speech is not likely to be left to him. Indeed, Prince Bismarck's excuse for the new gagging bill is that the Socialist members of the Reichsrath will use the only means now left them of propagating their opinions. The measure proposes that at the beginning of every session a committee shall be chosen consisting of the president, the two vice-presidents, and ten members of the House. This committee is to have power to punish any utterance which the majority of the House may deem offensive. It may demand an apology in the presence of the House, or even a period of exclusion from it. If the offensive statement is such as would be punishable by the criminal code, the member using it is to be handed over to the tribunals to be tried. The reports of the debates are to be overhauled. The president may inhibit the publication of phrases and expressions for three days, during which the committee may deal with them as it sees fit, and the printing of the inhibited words or speech may be punished by three months' imprisonment. Thus the Tribune is closed, not only to the Socialist deputies, but to all who venture to criticise an intolerant Minister with a majority at his back. This drastic proposal has astonished and alarmed even the upper classes. It has been approved by the Federal Council; and there seems to be some probability that it will meet with modified approval from the Reichsrath itself. The Socialist law was met at first with very similar reluctance and surprise. The nation refused to give up its liberties even to get rid of Socialism. But Prince Bismarck persisted; and in the end the bill passed substantially as he desired. He may make a few formal concessions in the details of the present measure; but so far as present appearances go there seems to be but little spirit to resist the almost omnipotent Chancellor. The German people can think out their freedom, but cannot act out their thoughts. They have practically lost every guarantee of Constitutional liberty; and their Government will now become a despotism thinly veiled in Constitutional forms. Meanwhile, all the evils which have produced the Socialistic revolt will continue to exist. To revert to the old familiar figure, the fire will still be kept up beneath the boiler, though the safety-valve has been screwed down. There will be no room for the expression of popular discontent, except in the shape of a revolutionary outburst; and, unless human nature has changed under the dictator's hand the outburst will surely come. If not while he is present, then as soon as he is gone, there will be a worse deluge than any that his Austrian prototype feared or Austria felt.

The measure ought to have one warning for us. We have had a disintegrating element to deal with in our own political life, and in Parliament, at least, proposals have been made to meet it by the sacrifice of some portion of Parliamentary freedom. A disposition exists in the present House of Commons—we are not sure that it does not influence the Government itself—to curtail in some degree the freedom of the Opposition. Mr. Newdegate's protest, delivered at the opportune moment when the Chancellor of the Exchequer was fencing with Mr. Whitbread's vote of censure, was the most timely thing the member for Warwickshire has ever done. The freedom of debate, even of obstruction, in the House of Commons, is the bulwark of all our other freedom. It keeps public life healthy, by keeping it in the light of criticism and the open air of free debate. A nation which consents to part with a single guarantee of free utterance in its legislative assemblies is no longer worthy to be free, and must bow to the foot of a dictator. It is painful to see Germany thus unfaithful to its nascent liberties, but it would be fatal if England, the mother of free Parliaments, went even a single step along with her in the curtailment of any one of the privileges and liberties of Parliament.

THE IRISH UNIVERSITY QUESTION.

As in the case of other Irish elections of late, the candidates for the vacant seat for Cork county are required to pronounce in favour of denominational education, and the support of the Roman Catholic bishop and clergy will, it is expected, be given to the aspirant to legislative honours who most zealously pledges himself to this principle. Whether or not it be true that Sir Thomas McClure secured his return for Londonderry county by taking an engagement to vote in favour of the endowment of the Catholic University, there is every reason to believe that the question will not be allowed to sleep by the Romish hierarchy.

Possibly the Irish Roman Catholic bishops will not have long to wait before some advances are made in the direction they desire. It is said that, with a view to the next general election, the Beaconsfield Cabinet is prepared to deal during the coming session with that delicate University question which was the proximate cause of the downfall of Mr. Gladstone's administration. One million sterling out of the expected surplus arising from the revenues of the disestablished Episcopal Church was granted by Parliament last year, with a view to promote intermediate education by means of exhibitions and scholarships. The protests against this apparently equitable bill were few and feeble; though, as a matter of fact, a very large share of the grant will be absorbed by convent schools, in violation of the understanding recognised on all sides when the Disestablishment Act was carried. Thus the Government have established a precedent which, according to report, they will not be slow to follow. There are two ways by which the object may be effected. Mr. Lowe's scheme of creating and endowing a national University in Ireland purely for the purposes of examination is the least dangerous, and it is said that Lord Beaconsfield's Cabinet is favourable to such a proposal. It would be quite premature to discuss a plan which is not before us, and the merits or demerits of which will to a great extent depend upon its details. Judging from the memorial recently adopted by the Roman Catholic students at St. Stephen's Green, such an arrangement would be repugnant to the heads of that Church, who have never withdrawn their protest against "mixed" education, or their claim to an exclusive endowment. The *Times*, indeed, lately declared that to endow a Roman Catholic college out of the surplus Church funds "would arouse a storm of indignant protest which no Government—especially no Conservative Government, with a contingent of supporters from Ulster—would venture to face." Our daily contemporary is, we fear, too sanguine. A Ministry which has shown so much facility in setting aside Constitutional traditions is not to be trusted in such a matter on the eve of a general election. There will be need for great vigilance when the programme for the session is laid before Parliament a month hence. No doubt the Government, looking at the matter from an English point of view, would prefer to settle the Irish University question on the principle laid down by Mr. Lowe, and might be disposed to bring in a bill in that sense if they could secure the assent of the Irish Catholics. But if the hierarchy adhere to their protest, will Lord Beaconsfield endeavour to conciliate them in any other way? It is of essential importance in relation to the future prospects of the Conservative party, that the Irish Catholics should be won over; and it would be folly to ignore the possibility of so reckless a statesman as Lord Beaconsfield entering upon some transaction that would secure that object. At all events, the country ought to be prepared for such intrigues, and prepared, also, to take

such action as will prevent the leading statesmen on either side from reversing the policy inaugurated by the Irish Disestablishment Act, and yielding one iota to the preposterous sectarian claims of the Irish Roman Catholics.

WARS, AND RUMOURS OF WAR, IN SOUTH AFRICA.

IT is a remarkable fact that, although the appointment of Sir Bartle Frere to the Governorship of the Cape Colony was generally regarded as a guarantee that a policy of peaceful civilisation was about to make a new advance in South Africa, his administration has thus far been marked by a whole group of sanguinary wars with the native race. There was the original war with the Galekas, who did not owe allegiance to the English Government. Next there were serious disturbances among the Gaikas, who, although British subjects, sympathised with the Galekas, and whose well-known chief, Sandilli, it will be remembered, was killed in battle. Then there has also been fighting in Griqualand East, and another little war in Griqualand West; besides a temporary rupture with the Pondos, and the forcible annexation to the dominions of the Crown of the mouth of the St. John's River. It is only natural to suppose that widespread disaffection must have existed among the Kaffir tribes, and that Kreli, by taking up arms, gave a sort of signal for a general rising of the natives. We believe, however, that this view of the matter is a very superficial one, and that practically each little war has been occasioned primarily by local causes. Certainly this is true of the war in Griqualand West, where the natives have been cruelly ousted out of their lands by sheer neglect or mal-administration on the part of the local authorities. The outbreak in this quarter may be distinctly traced to acts of misgovernment which reflect great discredit upon this country and its representatives. Nor must we overlook the fact that several of the smaller chiefs, like Tini Macomo and Gongobella, have been goaded into rebellion by the barbarous and unprovoked attacks which have been made upon them by bodies of volunteers, ostensibly in order to maintain the authority of the Government, but in more than one instance, it would appear, for the sake of the cattle and other booty captured from the Kaffirs. This statement is justified by various reports which have been published in the Cape papers on the authority of eye-witnesses. It was only to be expected that the lands of the rebel Gaikas would be confiscated; for in South Africa a policy of confiscation has been carried out more ruthlessly than in any other country on the face of the globe. But on what principle of justice were the loyal Gaikas expelled from their lands, and compelled to migrate to a new location across the Kei? We know that it has been said that they are contented with their new position, but we should be glad if this statement had emanated, or could be confirmed, from some independent source. We know that their headmen protested against the injustice which made no distinction between them and the rebel Gaikas; and we have also read the letter in which the Rev. John F. Cumming, a resident Presbyterian missionary, bitterly complained of the suffering which their enforced removal caused to their women and children. The complaints which the Aborigines Protection Society made on this subject were declared by the Colonial Office to be either unfounded or greatly exaggerated; but for our part we have seen no attempt made to rebut the emphatic personal testimony which Mr. Cumming has addressed to the society which he represents.

If we turn our eyes to the north the prospect is not one whit more cheering. When we annexed the Transvaal we unfortunately took over the quarrels in which, at the period of our interference, the Boers were engaged with their native neighbours. Lord Carnarvon protested against the war with Secocoeni as an unjust one; but nevertheless, when we had established ourselves at Pretoria, we shut our eyes to the moral aspects of the question and made the quarrel absolutely our own. Thanks mainly to the judgment of Sir H. Bulwer, Lieutenant-Governor of Natal, we acted with more prudence in connection with the difficulty which had for so many years existed between the Boers and Cetywayo, the Zulu King. We consented to submit the question of the ownership of the disputed territory to a mixed commission, and therefore to this extent showed a willingness to act in accordance with justice. The inquiry has resulted in favour of the Zulus; and if we had been content to announce this fact to Cetywayo, and to propose some fair method of securing the rights of those Europeans who had in good faith settled in the territory, there is every reason to believe that the whole difficulty would soon have been at an end. But this would not satisfy the war party in South Africa. Lord Chelmsford is induced to collect a large army on the Zulu border, and every preparation is at once made for warlike operations on an extensive scale. Then Sir Bartle Frere sends an ultimatum to Cetywayo, which requires him to disband his army, to allow his young men to marry on coming of age, to receive a British Resident, and to hand over to the Transvaal Government one Umbelini, a turbulent Swazi chief who has sought a refuge in Zululand. We believe we may declare, without fear of contradiction, that the most conclusive evidence of the peaceful disposition of the Zulu king is in the possession of the Natal and Transvaal Governments, and yet we now put forward demands which have nothing to do with the only cause of dispute between us and him, and which, at the same time, he cannot accede to without incurring great personal risk. As these demands have actually been made, we earnestly hope that Cetywayo may be able to comply with them, for if Lord Chelmsford's troops and native levies invade Zululand the King and his people can hardly fail to be involved in total ruin.

We have no doubt that Sir Bartle Frere really desires to benefit the native race, but, at the same time, we believe that his presence in South Africa has been a great misfortune to them and also to the people of this country. He has shown no real trust in moral influence, in education, or in the power of a good example. He has rather placed faith in military force, and has endeavoured to cut the Gordian knot of the native difficulty with the sword. This policy is as costly as it is mischievous. It is, therefore, pre-eminently a question which deserves to be considered by the British taxpayer, who must be expected to pay his quota of the expense involved in the formidable warlike preparations which have been made. It may be regarded as certain that the people in South Africa who are most clamorous for war with Cetywayo will be the least willing to put their hands in their pockets to pay for the luxury of killing a few thousand Zulus. They, of course, are desirous that English blood and treasure should be lavished in this more than doubtful cause; but we confidently hope that the eyes of the nation will not always be closed to the dark deeds which are too often done in their name, and with their money, on remote frontiers like those of South Africa.

CONGREGATIONALISM IN THE INDEPENDENT AND BAPTIST DENOMINATIONS.

WITH the advent of the New Year the "Congregational Year Book" and the "Baptist Handbook" furnish us with data, more or less full and reliable, for estimating the progress of the Congregational form of Church government in the two denominations. The "Congregational Year Book for 1879," issued for the first time under the editorship of the Rev. A. Hannay, consists of about 460 pages, and is decidedly less bulky than its predecessor. This result is attained, concurrently with the use of larger type in some of the more important sections, by judicious condensation in other directions. But the editor has "followed substantially the lines of arrangement adopted by Mr. Ashton," the late editor. Ministers will welcome the substitution of a diary for the ordinary calendar. Among other improvements the alphabetical lists of ministers have been better classified, and the English ministers in Wales given in a separate list. The abstracts of the objects and methods of the various county associations have also been excised and condensed into a single preliminary page. The statements of county Congregational sittings, with the dates to which they refer, from 1851 downwards, which have recently been so singularly misquoted in Mr. Woolmer's pamphlet, have likewise been omitted. But the chief modification adopted is that "the London Congregational Union takes the place for many years occupied by the Congregational Board, and the Board is placed under the heading of the Three Denominations," towards the close of the book. As we have frequently been reminded of late, in connection with the controversy concerning the omission of Mr. Picton's name from the Year Book, the London Congregational Union has now become the chief returning authority for the metropolis. The names of London ministers not being members of that Union appear in a supplementary list, with the initials of the associations by which their names are returned.

The "Baptist Handbook for 1879"—the second issue under the editorship of the Rev. S. H. Booth—appears with expanded proportions, and is now uniform in size with the "Congregational Year Book," excepting that it consists of only 400 pages. For some years past it has been the custom of the editor of the "Handbook" to enter somewhat fully into statistics of the Baptist bodies, both at home and abroad; a feature which greatly enhances its value, and which might with advantage be adopted by its Congregational contemporary. The present issue is no exception in this respect; and it has, moreover, the advantage of being founded upon "a very much larger number of schedules" than in any former year. Still the editor states that "the mass of detail is so great, and the sources of information are in some respects so precarious, as to render accuracy next to impossible"; and he gives it as his opinion that "the 'Handbook' can never be absolutely reliable, either as to names or figures, until it is the official record only of the Baptist Union. Churches not in connection with the Union might be removed to appendices." And he goes on to remark:—"Our statistics would be of greater value if we could point to them and say, 'These are the churches of the Baptist Union, and these are the figures relating to them.'" Yet we observe that whilst, according to the table of contents, an "accredited list of ministers" is still professedly given, not only does the list in question, commencing on page 119, drop the word *accredited* used in the previous year's issue, but it likewise omits the notice specifying the various classes of recommendations by which alone names were hitherto added to the list. Several improvements appear in the "Handbook" in matters of arrangement and detail; but we note a feature of greater importance in the fact that returns of the numbers of Sunday-school teachers are now for the first time tabulated in the various lists and summaries. This makes the record of church workers very much more complete.

Turning now to the contents of the volumes, several of the facts which appear in the summaries are worthy of notice. We could wish, however, that the tables in the "Year Book" were more full and somewhat better classified, so as to admit of being quoted as fully as those of the "Handbook." For the purpose of ascertaining comparative denominational progress, actual and accurate returns must always be preferable to computed estimates. We trust that it may not be long before all the denominational "Year Books" enter more fully into these matters.

The following is a summary of the Independent Churches:—

		Churches.	Branch Churches.	Preaching Stations.	Evangelistic Stations.
England . .		2,071	310	831	172
Wales .	English	69	—	4	—
	Welsh	546	282	83	—
Scotland . .		110	—	—	—
Ireland . .		38	—	—	—
Colonial . .		313	—	122	—
Totals . .		3,147	592	1,040	172

The churches of the London Missionary Society not self-supporting are not included above. About one-third of the evangelistic stations must be deducted from the list upon estimating the number of chapels, as being also included among the other stations. In Great Britain and Ireland 22 new churches were formed last year. There are 366 vacant churches in the United Kingdom.

The Baptist Churches are given as follows:—England, 1,929; Wales, 540; Scotland, 88; Ireland, 30; Colonial, &c., 1,089. Total, 3,676. In England 16 new churches were formed last year. Churches in foreign States, 24,829—of which 23,908 are within the United States of America. Grand total of Baptist Churches, 28,505, being an increase of about 1,006 over

the figures for the previous year. No record is given this year of the village stations—last year they were 886.

The Independent chapels and sittings are not specially returned, but may be thus computed:—

	Chapels.	Sittings.
England	3,326	1,090,928
Wales	984	322,752
Scotland	110	36,080
Ireland	38	12,404
Colonial	435	142,680
Totals	4,893	1,604,844

In Great Britain and Ireland fifty-one new chapels were opened last year, and six foundation-stones of chapels were laid. Eighteen foundation-stones of schools were also laid.

The Baptist chapels and sittings are returned thus:—

	Chapels.	Sittings.
England	2,699	795,381
Wales	623	200,366
Scotland	94	26,646
Ireland	35	6,440
Totals	3,451	1,028,833

In England, Wales, and Scotland, sixty-three new chapels were built, with a total of 26,653 fresh sittings, or an average of 431 sittings per chapel. The total cost of these was 137,092*l.*, or 2,284*l.* per chapel. Beside these, sixty-five chapels in England and Wales were enlarged and improved, at a total cost of 22,568*l.*, or an average of 341*l.* each. Chapel debts were diminished in 302 cases to the extent of 73,785*l.*, or about 244*l.* in each case. Also twenty-eight new schoolrooms were built to accommodate 5,914 children, being an average of 211; and they cost 13,048*l.*, or 483*l.* per building. These various efforts represent a total expenditure of 246,493*l.*, although the totals are not given in the tables. But it is not stated that the whole cost of the new buildings was met within the year.

Passing on to the question of Church membership, the "Congregational Year Book" gives no returns whatever: but the "Baptist Handbook" supplies a very full list. These are summarised thus:—Great Britain and Ireland, 276,318; Colonies, 98,344; India and Ceylon, 7,459; Foreign States, 2,090,937, of which 2,024,224 are in the United States: total, 2,473,088, as against 2,360,981 reported in the previous year. The increase of membership in the United Kingdom amounts to 6,512 over the figures for the previous year. We notice, however, with regard to the grand total of membership, that nearly 6,000 members are returned under the headings of "Orissa" and "Teloogoos" *beside* those given above for India, and these seem to have been included in the total under the heading of "Foreign States." This points to some error.

The total number of Congregational ministers is given as 3,426, distributed as follows:—English ministers in England and Wales, 1,983; Welsh ministers, 490; ministers in Scotland, 122; Ireland, 25; Continent and Channel Islands, 13; Colonies, 301; missionaries of London Missionary Society, 139; native ordained missionaries, 353. Out of the total number of ministers, 625 are without pastorates, including tutors of colleges, secretaries, &c. Of these, 484 are English ministers in England and Wales, and 64 are Welsh ministers. Out of 90 new ministers at home and abroad, 49 have been trained in colleges and institutes, 9 were formerly evangelists or home missionaries, and concerning 32, the training is "unknown." Seven ministers came from other denominations, including 1 from the Established Church; and 11 have gone to other bodies, including 7 to the Established Church of England. Six new missionaries have entered on their labours, and 11 have retired. There are 517 students under 58 professors in the 18 colleges and institutes. The number of removals of ministers during the year was 192 at home and in the colonies. Fifty-eight ministers have died.

The total number of Baptist ministers is 17,683, of whom 15,085 are in Foreign States, including 14,596 in the United States. The 2,598 ministers in the British Empire are thus distributed:—Great Britain and Ireland, 1,879; Colonies, 634; India and Ceylon, 85. The new settlements are 72, only 3 names being without collegiate training. There have been 137 ministerial removals, and 52 deaths.

The "Congregational Year Book" gives no returns of either evangelists, Sunday-school teachers, or Sunday scholars. But particulars of all these are furnished by the "Baptist Handbook," so far as regards the United Kingdom. These are given as follows:—

	Evangelists.	Sunday Teachers.	Sunday Scholars.
England	2,350	32,351	324,746
Wales	241	6,867	66,418
Scotland	42	865	6,798
Ireland	19	133	1,355
Total	2,652	40,216	399,317

The Congregational County Associations of Churches in England and Wales have raised about 26,907*l.* for church aid and evangelistic work, besides some 3,700*l.* contributed to the Home Missionary Society. This is about 4,128*l.* more than in the previous year. They have also raised about 148,474*l.* for missionary purposes abroad, including contributions at mission stations, being an increase of nearly 21,900*l.* The total home and foreign missionary contributions amount to 179,081*l.*, besides some colonial items which do not appear to be included in this year's list. Altogether, the increase is probably about 26,000*l.*

The Baptist Association evangelistic funds amount to about 16,996*l.*, being an increase of 1,293*l.* upon the previous year. The other missionary contributions do not appear in the summary lists.

The most sober and cautious review of the facts and figures thus summarised from these two volumes should be enough to convince even the most sceptical of the vitality and power of Congregational principles, whether in the Independent or the Baptist denomination. And yet there are some who affect to believe that the voluntary system would be inadequate to provide for the religious wants of the people if State aid to religion were withdrawn.

THE ROYAL ACADEMY AND THE GROSVENOR GALLERY WINTER EXHIBITIONS.

The winter exhibitions of the old masters at the Royal Academy and the Grosvenor Gallery are not fields for the exercise of critical functions. These pictures, unlike those of the summer season, which are selected on a necessarily hasty judgment, are those that have received the approval of many generations. These exhibitions are the paradise of connoisseurs and art students, and not less so should they be of the more general public. A glance around the treasure-veiled walls will enable us, we think, to indicate some of their more striking features and popular characteristics. We will begin with the older institution at Burlington House.

Few visitors to a picture gallery heed No. 1, but no one must miss No. 1 of the old masters at the Royal Academy, which is a portrait of Lady Elizabeth Compton, by John Hoppner, R.A., a lady who in 1782 was married to a son of the fourth Duke of Devonshire. The portrait is a half-length. There are no accessories to indicate a lady of high degree, the whole skill of the painter being concentrated on the lovely face which, while it is of great natural sweetness, bears that air of indifference which is a supposed characteristic of high breeding. It is a face drawn by a master-hand. A fine realisation of sea and storm cloud is that by William Van de Velde (10), in which a fleet of small old-fashioned ships are seen shortening sail before the coming storm. The sea has the leaden, heaving appearance which is oftenest seen in mid-ocean. No. 17, Reynolds' half-length portrait of Charles James Fox, painted in 1783, the original of many copies of the great statesman, is a remarkable picture. The whole treatment is bright, and the light on the face is intense, perhaps more intense from the deepening of the shadows by time, with the intention of rendering the complexion of the sitter as perfectly as was possible to art. 21 is a good example of George Morland, a bit of pretty landscape in sunny weather, fleecy rain-clouds scurrying away before the fresh wind which comes after showers. 35, Lady Hamilton, or rather Emma Harte, as she was then, as "Euphrosyne," by George Romney, is the splendidly-painted face of this fascinating woman, of which frequent copies have been made, an excellent study of a "tragedy queen"; but the exceeding beauty of Lord Nelson's much-loved mistress, apart from her histrionic genius, can be more perfectly realised by a glance at the miniature (Case O, No. 3), by Richard Cosway, R.A., after Romney. The gallant admiral who fell in love with the beauty of the "Chien d'Or" at Quebec, before he was out of his teens, might well be enslaved by the loveliness of such a woman as is delineated on that tiny bit of ivory. The "Pink Boy" (39), by Gainsborough, a full-length standing in a landscape, in a rose-colour costume slashed with white, holding a red Spanish hat adorned with an ostrich feather, is singularly graceful in attitude and rich in attire, but, apart from the long fair hair, the head is less interesting than other works of a similar character, notably of the "Blue Boy" by the same artist. George Romney's portrait of Mrs. Lee Acton (42) is a large full-length, and evinces great skill in the treatment of a white costume. The straw hat with white veil tied under the chin, and the muslin "fichu" folded across the dainty lady's breast would seem to suggest a lady of the last season rather than that of the summer of 1791. A sweet face is that which is gracefully inclined towards the spectator.

Turning into Gallery No. II., we are attracted by a brilliant picture of animals, by Jan Brueghel, the "Eve of the Deluge" (56). It is a curious combination of anachronisms and rich colour, and but for the ark in the background there would be no suggestion of the pending flood. On the right is a modern Italian villa with tiled roofs and a campanile, in the centre one of the young men is essaying to drive a camel and some odd specimens of zoology in the direction of the ark, the camel being laden with the fabrics of Cashmere; on the left Noah is loading an ass, while his wife is sitting in the midst of baskets, like those offered for sale at blind asylums. The attitudes of the animals, the lithe leopard, the timid but stately horse, and the rest, are very fine; and the gorgeous plumage of the birds in the foreground and on the boughs of the trees, make the small panel which contains the picture radiant indeed, a radiance emulated, however, by Hondecoeter's "Birds" (65), illustrative of the fable of borrowed feathers. Teetotallers might draw a splendid moral from Jan Steen's "Boors Quarrelling" (57), and David Tenier's "A Kermesse" (78), but we pass on to (80) "Ruth and Boaz," an always popular Bible story, by Gerbrandt Van Den Eeckhout, a pupil of Rembrandt's, painted in 1661—not a worthy representative picture of this artist. It is Oriental in character. Boaz, clad in a yellow dress and red mantle with a white turban on his head, is in the act of blessing Ruth, a young woman albeit of a Dutch type of face rather than that of the country of Moab. Another sea piece of great merit is that of Jacob van Ruysdael (91), a sea shore, heavy detached clouds indicating squalls and the sea and sky both giving evidence of what sailors call "nasty" weather. "The Head of a Rabbi" (101), by Ferdinand Bol, is worthy of notice, not only for its fine painting but for its delineation of Thought. The Greeks represented War as a figure posed as this one is, and to them their personation of War was also the personation of Thought. This is a half-length portrait. The rabbi is seated in a chair, full face; he is attired in a black coat lined with fur, and with green sleeves, and he has a velvet embroidered cap; his hands are lying on a book; uninterrupted thought in every line of the intellectual face.

In Gallery No. III., which is chiefly devoted to old Spanish and Italian masters, the two perhaps most attractive pictures of this exhibition are to be found, namely, the "Magdalen" (121), and the "Assumption" (132), by Murillo. Placed diagonally at opposite corners of the apartment, they can be compared by the spectators with ease; and scarcely any two works could have more completely indicated the mighty genius of the Spanish painter. The "Assumption" is all brightness and colour; the other is sad and sombre. The former is a full length of the Virgin floating in the air in clouds, with a crescent moon beneath her, a nimbus of stars about her head, and pale yellowish light in the background. A veritable "Queen of Heaven," but it excites no such emotion as does the "Magdalen." The "Magdalen" is a full-length, life-size figure kneeling, with hands clasped and dishevelled hair falling over the bosom. She is attired in rich heavy red drapery, somewhat after the manner of Miss Bateman in "Leah"; and there are the accessories of a skull, cross, vase, &c. The flesh, where nude, is warm with life; but it is the face which most arrests attention. The expression is that of grief which has been long continued, and which is almost past weeping in its intensity and painfulness. A modern example of this treatment of sorrow is the excellent "Isabel and the Pot of Basil" by Mr. Holman Hunt. One can readily understand on looking at Claude's "Apollo and Marsyas" (138), how even Turner might emulate such a man. It is bright and clear, with blue mist over water in the middle distance, and contains within itself a complete model for the arrangement of landscape. 141 and 142, a "Hunting Scene," by Tintoretto, and the "Adoration," by Bellini, must arrest attention; but we pass on to notice the "Adoration of the Shepherds" (149), by Bassano, and the "Adoration of the Magi" (150), by Veronese. The juxtaposition of these two pictures is a happy idea. One is the complement of the other, and they are also a contrast. The costumes, the cattle, the humble character of the shepherds in the first, all point to the humility which Jesus assumed on coming into the world, while the rich presents, the rich attire, the royal personages, and the pretentious architecture suggest the kingship of His mission. In this gallery is Turner's well-known "Falls of Schaffhausen" (169), painted in 1806. It is grey in colour. Over the tremendous rush of the cataract, about ten times bigger than the real falls, is a rainbow. In the foreground are peasants, wagons, and restive horses. Lord de Tabley, the owner of this picture, informed Mr. Thornbury, Turner's biographer, that the painter had expressed to him a high opinion of this his own picture. He must have esteemed it for any quality but proportion.

Turning into Gallery IV., which is mostly occupied by early Italian masters, we come upon a number of examples of ecclesiastical art, which seem out of place here, with their gilt backgrounds and enamel-like finish, and would more fitly adorn a Church of ornate and "Catholic" ritual. The ever dead Christ or helpless infant Jesus of the Romanists are here in abundance. The idea of the man and the carpenter is too healthy to be expected to

emanate from a Church of superstitious doctrine and sensuous worship. The "Virgin and Child" (182), by Botticelli, the "Madonna and Child" (193), of Raphael D'Urbino, Bellini's "Virgin, Child, and Adorers" (199), and many others, beautifully depict the infant; while the "Crucifixion," of which there are several, the "Dead Christ mourned by Angels" (134), by Borgognone, and "Our Lord bearing the Cross" (208), and others, portray the hopeless idea of the dead Christ. One cannot but linger in this room of diptych and triptych and many a quaint arrangement of frame and panel. The "Marriage of St. Catherine" (191), the "Flight into Egypt" (206), in which an angel with outstretched wings leads the way, and "Our Lord bearing the Cross" (208), claim careful examination. The last is a half-length figure, in red and white stiff drapery, with a sweet face, on which rest drops of blood from the wounded thorn-crowned brow. A curious feature is the carefully grained and highly-finished joinery of the cross. Passing through Gallery V. the eyes will be caught first with the flea-bitten grey Arab, life-size, of James Ward, R.A. (229), and the graceful, motionful, and bright coloured "Dancing Girl" (241), of Madame Le Brun.

Gallery VII. is devoted to miniatures, which, while containing numerous historical notables, will especially interest Nonconformists. The most conspicuous likeness in the whole collection is that of the great Protector. Oliver Cromwell figures in Case A, Nos. 3 and 12, in Case K, No. 2, and in Case Q, No. 16, in which the well-known face, and the historic wart, are set off by steel armour and the Puritan linen collar over it. Case A No. 4 is a portrait of John Selden, a refined and aristocratic-looking man, the lawyer and antiquary and the author of the "History of Tithes" published in 1618, a standard authority to this day. A Nos. 1 and 6 are miniatures of the Protector's son; 11, in the same case, is good Richard Baxter; 3 in Case K is Cromwell's wife, and over her miniature is a pair of sleeve-links worn by the Protector—round buttons with gold thread, under glass; 19 in M. is his daughter the Countess of Falconberg, painted by Samuel Cooper, the artist of most of the originals of her father; near her (27) is Bishop Laud, the face one would expect of such a man: and Q No. 10 is the sweet and gentle face of Henry Cromwell, also by Cooper. The drawings in Galleries VIII., IX., and X. offer fine opportunities to students, but we must only refer to the two from Rubens (439 and 440) which are a study from the well-known "Crucifixion" at Antwerp, and the splendid grouping entitled "Martyrdom of a Saint," which are in the Antwerp painter's most vigorous and dashing style. This truly valuable collection of paintings, miniatures, and drawings offers inducements for daily visits over a long period; but if one can spare time for a single visit only a sigh of regret will be breathed that it is not a permanent and national exhibition.

The Grosvenor Gallery is an accumulation of another order, but of a most precious character, more especially to students. The drawings of the old masters, many of them mere memoranda in pictorial shorthand, illustrate the axiom that genius is but the capacity for hard work. In every touch is the mark of knowledge, thought, and skill, the skill of years of industry. Look at the pen and sepia "Crucifixion" (207), and see how much Rembrandt has told with a line or two. Standing in the rear of the Cross, the spectator discerns the railer who said, "He saved others," and to the left the greedy soldiers gambling over the seamless robe. These drawings are essentially useful to students, particularly those who devote themselves to the figure, whether as painters or draughtsmen on wood, but in only a less degree are they of interest to the intelligent unprofessional person. The statuesque-looking figures (16 to 23) ascribed to Giovanni Bellini and Andrea Mantegna, and the "Design for a Chalice" (35), by the latter, are specimens of accurate and delicate draughtsmanship of the highest possible order. The Peace Society will find a moral in the horrors of a design for "Victory" (41) and Sir John Gilbert's "War" (990), in which latter death's-heads are seen underneath the visors of the leading warriors. The "Wife of Rubens," by himself (158) is a superb portrait sketch in three chalks of a tall, stately, ladylike woman, holding her dress in such a way as to display rich folds of drapery. The pen-and-ink drawing of "The Martyrdom of St. Laurence" (167), by Rubens, in which the saint is being hauled backwards on the gridiron is masterly; as are also Van Dyke's "Samson and Delilah" (182), the latter a voluptuous looking Philistine, at the moment of betrayal, and the full-length portrait of a lady (184), by the same artist. Adrian Van Ostade's "Front of a Tavern" (241), is a finished drawing in water colour, and will be familiar to many from an engraving which we think appeared in the *Art Journal* some years ago. A curious composition for a Scripture subject is the highly-finished drawing in Indian ink and red chalk of "Balaam called by Balak to curse Israel" (262), by Samuel Van Hoogstraten, an artist of the seventeenth century, in which the prophet, the central figure of a well-arranged group, is seen kneeling on what appears to be a huge pulpit cushion. 292 and 299, "Christ Walking on the Sea," by Rembrandt, illustrate the contention of ideas in the artist's imagination; while the two 317 and 325, display the same artist's talent as an animal draughtsman. We should like to linger over these gems of art, which might well be utilised for the purposes of a series of art lectures by half-a-dozen leading artists in so many different walks of high art, but with a mere word we must pass on to the water-colour drawings. No one, however, should omit seeing Wouverman's charming little drawings in red chalk and in Indian ink, especially the "Study of a Man on Horseback" (349); the sixteenth century drawing, "An Antique Roman Sacrifice" (398), by Francesco Francia, executed in bistre, in which the softness of the flesh in the three nude male figures is perfect; and, if one has a taste for the realistic, even if horrible, six studies from nature of "Men Hanging" (403), supposed to be the Pazzi conspirators who were hanged at the windows of the Palazzo Vecchio, Florence, in 1478, ascribed to Andrea del Castagno.

The more popular section of the Grosvenor Gallery Exhibition is that of the water colours, by artists of the British school. This is an admirable choice of works, and one which illustrates clearly the healthy taste this school has evinced for nature in its bright, lovely, and cheerful aspects. "Unseeing and Unseen" (788) by F. Smallfield, is as rich in poetry as in colour. An angel, brilliant of aspect, is touching a poor blind boy's musical instrument, and so inspiring strains which soften the hearts of the spectators. Mr. Poynter's splendid nude female figures in "Venus and Æsculapius" (794) are as fine as any "Judgment of Paris" we can recall. The "Sleepers" (815), a pretty girl in white and a white Persian cat in her arms, by E. K. Johnson, is sure to attract attention; but the tiny "Cookham on the Thames" (824), not far off, by E. Fahey, is equally worthy of it, though less conspicuous. F. Powell's sea pieces (828 and 832) are masterly; and scarcely less charming are Sam Bough's works (833 to 839) which especially display the fresh English landscape we love so much. Corbould's "Phaeton in the Chariot of the Sun" (834) cannot better be described than in those words of Keats in "Endymion"—

> Thy bright team
> Gulfs in the morning light, and scuds along
> To bring thee nearer to that golden song
> Apollo singeth.

To sporting men and all true admirers of animals, "Full Cry" (855), by Basil Bradley, is especially pleasing as a portraiture of foxhounds "taking" a fence and crossing a road in almost every conceivable attitude of running and jumping; and "A Lift by the Way" (859), by the same artist, is evidence that the painter is equally happy in the delineation of heavy wagon-horses; and Mr. W. S. Caine, whose collection, judging by his exhibits in this gallery, is one to be envied, is fortunate in possessing "Oxen Ploughing—Sussex" (861), by the same admirable animal painter. "St. Andrew's" (868), by Birket Foster, is an example of this artist's power which is not always equally apparent in his masterly but smaller works. Miss Gillies' "Sorrow and Consolation" (880) is a pathetic picture in which a widow is bending to the loving embrace of her boy. "The Meeting on the Turret Stair" (908), by F. W. Burton, is a subject of the Millais type—the woman, clad in blue, ascending the stair, is turning away her face in sorrow, while the crusader, in armour and red, descending, embraces her arm in his two gauntletted hands across his breast. The legend of pure thought, "Bonny Kilmeny" (947), by T. R. Lamont, is a beautiful treatment of a poetical idea. Another of Mr. Caine's pictures is "Llandeswyn" (958), by A. W. Hunt, is a delightful picture of hills above the sea in summer; and another work by the same artist, from the same collection, "The Rainbow" (962),

> A stroke of cruel sunshine on a cliff
> When all the glens are drowned in azure gloom,

is another phase of nature with which those who know the moorlands are familiar. Two pictures by G. Fripp—"Trebarwith Sands" (977), and the "Pass of Awe" (979)—moorland, cliff, and brownish water—are also specimens of British landscape which are full of refreshing beauty. F. Goodall's "Rising of the Nile" (1002) is a subject of which that artist's name is almost suggestive. The rising flood which is to redound in future blessing is causing temporary dismay to those who are retreating before the waters. We regret that want of space compels us to do but scant justice to this excellent collection. There are many pictures to which we should like to have drawn attention, but must refrain. It is an exhibition to which everyone should devote a day; and they should not fail to notice the fair bride in Mr. J. D. Watson's "New Home" (1063) in which the sweet young girl in morning robe over white gives no clue to her recent entry on a new life save in her adornment of a rich ruby necklace which tells a tale of recent wedlock. A sigh of regret will escape one in leaving either the Grosvenor or Burlington House, that ere another season these magnificent exhibitions will be dissolved, and the pictures distributed among their numerous fortunate owners. Again we say, one cannot but wish that they were permanent and national.

Edward B. Aveling, D.Sc., Fellow of University College, London, has been elected to the Professorship of English at the Royal Academy of Music.

The "Life of the Prince Consort" will be completed in five, instead of four volumes, as originally intended. Three volumes have already been issued, and Mr. Martin expects that the concluding two will be published together towards the close of the year.

Literature.

"THE HOUSE BY THE WORKS."*

Certainly "Edward Garrett," who must now be getting very old, since, as an author, he has been known to us for many years, does not lose any of his cunning. "The House by the Works" is, we think, the ripest of all the writings by the same hand, yielding itself less than some of the earlier ones to reflection, but presenting a masterly picture of life, relieved by lessons developed through fine character and fine influences dramatically justified and exhibited in action with the utmost faithfulness. What the author describes has been felt and known, not only in a general way, but down to circumstantials in some cases. We not only listen to a description of Perford, with its industry and wealth, but are made to see it, and to see it with the help of an expert guide who can not only comment on the people, but unfold to us their inner motives. That is the prerogative of art; as Goethe said, we not only see the face of the watch, but the works within. This is not over-praise. All the types in this book are not only clearly discriminated, but each is marked by spontaneous self-development; the good folks are not perfect, and the bad ones—those who have youth on their side, at all events—are not beyond the pale of conversion, at least to the good order of society. And there is a vein of quiet, unaffected tragedy running through the whole—something of the unexpected, but yet most natural, irony of life, which gives elevation and proof of such power as we very seldom come across nowadays in the ordinary novel. But this is no ordinary novel: it openly removes itself from that class by being in two volumes instead of three, and we are glad that the author has held firmly to that purpose, for more elaboration or more of incident or filling out would, we rather think, have completely spoiled it. And then assuredly the conventional ideas of fiction are set at defiance in the very outset: the heroine of the story is an old maid. Miss Pendlebury has just returned from a long residence abroad, necessitated by the failing health of her father (who had built up the great manufactory of Pendlebury and Sons). Her last act of duty has been to bury him far distant from friends or help, and now she returns to work out some of his suggestions for the improvement of Perford and its people. Her brother is leading partner in the business, and she, by her father's will, is the other one. She horrifies her brother's wife—the essence of wealthy vulgarity and empty pride—by not wearing the orthodox depth of crape, and not falling into the orthodox sighs and regrets immediately she enters the house. The sons and daughters of this house are divided—some are like the mother, some not. Emma and Peter Pendlebury are good and sensible, and soon learn to appreciate their aunt's goodness and patience and to aid her in her projects. For, to the horror of her sister-in law again, Miss Pendlebury will not listen to any proposal to take one of the fine mansions pointed out to her as eligible in the neighbourhood, but selects for her residence the old house by the works, where she and her brother had played as children. This she does because she feels she will like the associations of the old house, which to her regret had almost been turned into a lumber-store, and because she will be able to do more for the work-people by being constantly near the scene of their labours.

She will go and begin to clear up the place at once, with such help as she can command—that of Peter being a main element—to Mrs. Pendlebury's horror: and on the very first day her mission of mercy begins; for a man is drawn in among the machinery, nearly killed, and is carried to the hospital. His wife, with her children, has been absent at the seaside for health, and is to be back that very night, and it becomes the work of Miss Pendlebury to arrange things for her, and to comfort her. This brings us into full contact with Lois Enticknapp and her mother—Lois, half-Quaker, half-Moravian—one of the most original conceptions we remember, and Lydia Calderwood, an unfortunate, who, however, deserved to be fortunate, and struggled so nobly that the man who had wronged her at last returned to her to do right!

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* *The House by the Works.* A Novel. By EDWARD GARRETT, Author of "The Occupations of a Retired Life," &c., &c. (Tinsley Brothers.)

The portraits of these three are very admirably done, and old Mrs. Enticknapp, the Quaker, with her aged and venerable assistants, carrying on her old-fashioned baker's business in that quiet and systematic way, is simply like a bit of delicious sketching from life. The rich household of the Prides, with its gaunt skeleton that cannot be confined to a cupboard, but will walk out and challenge the sunlight and the gaze of the townspeople, in the form of a drunken mother, who in the end is revealed to us as no wife is, sad to say, only too like the style of thing that goes on in large towns; but we are sorry for the rest of the Prides; and we do pity Kate Pride, with her true woman's heart, to the generous vein hid so sternly under hard cynicism and now and then affected recklessness. She, in spite of the school in which she had been reared, soon perceived the genuineness of Miss Pendlebury, and became a warm helper in her schemes; and ere long we see a simple machinery at work, doing more of true Christian philanthropy than many big societies, because here the personal element so thoroughly permeated all. Thus fruitful was the union of these ladies and of Lois Enticknapp, so deliciously simple and true and grand to the end, bearing her tragic disappointment at the close with such resignation amid her heart-break. Unless it had been artistically prepared for—as here it has been prepared for—this might have read like overwrought sentiment:—

Lois did not weep very much, and she packed her own marriage gear [her Hans was brutally murdered] in Lydia's trunks with her own hand, and she remembered things which everybody else forgot, and laid plans which nobody else dreamed of. She went with Jack and Lydia to the train, went with them alone, and returned alone through Perford streets in her plain new mourning—for she did not keep the Quaker custom, though a stranger would have thought her simple dress rather that of a sister of mercy than the garb of death. People who knew her looked after her as she passed them swiftly, with bright, onlooking eyes. Some said she bore it bravely, and some that these religious folks have no feeling. But the doctor who stood at the hospital door remarked to the old janitor:—

"That girl's heart is broken. Whether she dies to-night (which would not surprise me) or whether she lives to be a hundred, which is quite possible, that girl's heart is broken."

"Well, sir," said the old attendant, "when one thinks of Miss Lois, and of what is given her to bear, I doesn't wonder you says there be no God."

"That is precisely what gives me faith in God," answered the doctor. "I can't believe—none but a madman could—that all the beautiful organisms we know come from a fiendish intelligence. And I can't help seeing a plan in life as well as in matter. And, therefore, as it does not seem so perfect as the other plan, I come to the conclusion this must be, because we don't see it all yet; and I begin to think that when we do we shall be satisfied."

No extracts can give any idea of the skilful development of character and the insight and the calm wisdom of this book; we shall present one other passage, which gives a faint savour of Mrs. Enticknapp's quaint and benevolent Quaker talk; and urge our readers not to miss the "House by the Works":—

Lois came round the table and put her arms round her mother's neck, "I wish we might live in England," she said.

"Nay, child," answered Hannah Enticknapp. "From both sides of the house thou comest from those who counted as their home wherever they found their work; and thy work is to be Hans Endberg's wife, and the guide and comfort of his household, be it where it may."

"I have no right to talk of my forefathers," laughed Lois, anxious to put aside the shadow of future separation, "I who am neither Quaker nor Moravian."

"Thou art Lois Enticknapp," said the mother calmly. "Doth a child need any name but her own in her father's house? What is a Quaker? A nickname thrown at us by scoffers; though let us be proud of the steadfast purity which has made it a title to be loved and trusted. What is a Moravian? A name derived from a place. These things serve their turn among men, but by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. Thy father and I, we talked it over, and came to the conclusion that by the very heart of the faiths in which we had been reared, there should be no barrier of our erecting between thee and any of God's children. Thy father resolved to bring thee up inside no religious sect, but to teach thee to search always whence most light came to guide on thy path of duty. 'God will never leave the world without His Witness,' said thy father, 'but he may withdraw it from any Church; and if we have taught her to look for it there, there she may remain after it has departed.' 'If Lois is good,' said he, 'the good of all our ways will cleave to her and descend through her, just as she will keep the household treasures we shall bequeath to her, though I hope she will destroy the rags and rubbish.' 'But, Jacob,' said I then, 'there are no rags and rubbish in a well-ordered house.' 'Nay, Hannah,' said he, 'but there are some things that will wear out speedily.'"

"I have sent two nice rolls to Mrs. Moffat's," said Lois, putting her lover's letter into her pocket, and cheerfully returning to the little affairs of common life. "I wonder how the poor girl is to-day. I promised to go and see her as early as I can."

"Thou mightest have asked her to come here, Lois," observed her mother.

"Oh, she is such a poor bruised soul," said Lois pitifully. "She seems to me like a little hurt animal; and you know, mother, such an one will not come when you call, but you must go to it and pick it up."

*FORTY YEARS IN NEW ZEALAND.**

Mr. Buller set himself a somewhat difficult task in projecting this volume. He naturally wished to give some account of his own labours, but his catholic spirit would not allow him to do this without also giving an account of the labours of other Christian pioneers. At the same time he knew so much, and could tell so much, about New Zealand, that it must have seemed imperative upon him to tell what he knew. He has accomplished all these purposes. In doing so, we feel that he must have done some injustice, in the way of reticence, to himself. He could, no doubt, have greatly enlarged the narrative of his missionary labours, yet he has compressed forty years of work, of adventure, and of experience in this respect, into little more than a hundred and sixty pages. On the other hand, he has devoted much space to the work of other missionaries, while to that which is of most national interest he has given full one half of his book. We think he has not placed his materials altogether in a proper order, but he has used great compression in regard to all of them. That is one of the capital merits of his style. A diffuse writer might easily have made three volumes of this work. Mr. Buller, with, no doubt, some self-denial, and certainly with great judgment, has made only one. He has done this, as a literary worker, partly, as we have intimated, by compression, but, to a great extent through a keen judgment concerning the comparative value of illustrations. These he is careful, having selected what will really convey to the reader an adequate idea of his subject, not to multiply. The result is a book every page of which is more or less valuable—a book of singular interest as a chapter in the history of Christian missions, of almost still greater interest as a contribution to the history of "Greater Britain."

Mr. Buller, after an introductory chapter, gives the briefest narrative of his voyage out, and of his arrival in New Zealand in 1836. His mission was to convert the "cannibal savages." He was to be settled at Mangungu, on the Hokianga, where he was warmly welcomed. There he lived for three years—the first of which was spent in learning the native language and visiting the native people—and at that time few others were to be met with. The history of this mission seems to have been an encouraging one, although the experience of a life separated for the most part from European intercourse, seems to have been depressing. Recalling these old days, Mr. Buller says:—

There is a sameness about life on a mission station. The coming of a friend—or even a stranger—now and then, was a pleasant relief; still more the receipt of a packet of newspapers and letters from the outside world, and from distant loved ones. In those days we deemed ourselves happy to receive news from England, not more than six months old. Visitors came from Tokerau (Bay of Islands) on the other coast. That was the chief resort of the whale ships, and the seat of the Episcopalian Mission. The journey took two days. The first stage, of fifteen miles, was over an open and sterile country, to the Waimate—a beautiful spot, an oasis in the desert—where our Episcopalian brethren had an agricultural station. Seven miles westward, the traveller entered a gloomy forest, through which he had to thread his way along an old war-path to the top of the Hokianga, whence he came to Mangungu by water.

It was a gladsome thing to greet the face of a friend, and to hear his voice. But for brotherly intercourse, the annual district meeting was our chief joy. It was the only season in the whole year when men bound together by common sympathies, and labouring—far apart from each other—with a common object, held personal communion. Then they felt that "as iron sharpeneth iron, so does the countenance of a man his friend." To attend that meeting, some would travel hundreds of miles, through forests, across rivers and swamps, and over hills and valleys. There was neither bridge, nor hotel, nor road, other than the narrow trackways beaten by the natives in their old war expeditions. If any of the missionaries brought their wives with them—an occasional thing—they would be carried in a "kauhoa," a rude sort of hammock—resting on the shoulders of the carriers. This was made of a flax mat fastened to two long poles, and protected by a canopy. It was borne along at a jog-trot pace, after the style of the old sedan chair in England, and at regular intervals the bearers would be relieved by relays.

Our travelling, rough and toilsome as it was, had its peculiar charms in fine weather, and when the natives were in good humour. I retain very pleasant recollections of many of those journeys. Times have changed since then. That experience cannot be repeated now. The natives have become comparatively rich; they ride on horseback, having roads. If a guide be wanted for the interior, he must be hired, together with his steed, and that at no small expense.

This experience was varied in many ways, some painful, some pleasant. Many natives were converted, but some went through a painful experience. As well as we can gather, the people, even in these times, received the missionaries with respect, but it was long before their work exercised a permanent influence. And, as Moffat and others have found, one must be something in addition to a missionary to obtain that influence—doctor, carpenter, farmer, blacksmith, and even butcher. For, as our author says, "even the work of a butcher is not to be overlooked." With civilisation, however, much can be secured, and Mr. Buller states that he and his family succeeded in the lapse of years in collecting around them every material comfort. "We had peace and plenty; but still we lacked one thing, without which life is incomplete—I mean society."

Mr. Buller removed after three years to Tangileroria. He gives us a picture—one amongst many of the beautiful scenes illustrating this work—of the mission station. It is an enchanting one—just such as one might meet with, apart from the native characteristic of the canoe, upon the upper Wye. Here are two illustrations of past and present:—

At that time there was no commerce in the whole district; now there are many farms, settlements, and large trading depots. It is destined to great importance. Our barque dropped anchor about twenty miles up the river. There we landed, on an afternoon. A large hut gave us shelter for the night, but the mosquitoes deprived us of sleep. We proceeded to our new home on the following day, in the large canoe of which I have written. When we reached our destination it wore a desolate look. The framework of a wooden house was standing, and a few acres of the forest felled; the huge logs and the blackened stumps made a picture of ugliness. Flocks of the kaka (parrot) were cawing among the trees. Their grating, hollow sound, together with the cooing of the dove and the screaming of the owl, had a depressing effect. The natives were all away, and there was no one to receive and bid us welcome. A strip of land along the river-side—an old cultivation—had been sown with wheat. On this we had to rely for our supply of flour, with no other means of grinding it than by a hand-steel mill. Being over-ripe, it was all but perishing. Our first care was to cut and gather it into a stack. We had to "labour, working with our own hands," and when we enjoyed the fruit of our labour, I could say in truth, "these hands have ministered unto my necessities, and to them that were with me." For many a long day the sound of the axe, and the "tena" (call to effort) of the Maori were heard, before the place put on the rosy aspect described in the last chapter. Our goats gave us milk until we got cows; but before I could have grass to feed cows, I had to go four days' journey to the north, with some native lads, to get seed. Similar visits were made for cuttings, stocks, and grafts of many kinds of trees. For miles, the banks of the river are now lined with the graceful willow trees which have sprung from the shoots I imported. Fruitful orchards are the outcome of grafts I introduced. Luxuriant meadows are the result of the grass seed which I sowed. On both sides of the river is a rich alluvial deposit, yielding heavy crops.

Our author took many journeys, and of one, of some three months, we should have been glad to have had the full diary. For this was a time when most could be seen of the natives, and comparative civilisation had not despoiled them of their best, if it had rooted out their worst, characteristics. "Cook's Straits" was his first journey (in 1840) of this extent. Next, interspersed with his missionary narrative, we have accounts of New Zealand customs which he had observed: one of a robbery; another of a feast; then a description of hostilities. He left his second station in 1854—after fifteen years' work—and went to Wellington, then something approaching to a town, now the capital. He considers that he had not laboured in vain during this time amongst the people, very few of whom he left unbaptized, while there was an obvious improvement in moral character and social life. He left the natives to their great regret. He stayed in Wellington for five years, in charge of a large circuit, visiting roundabout, and going over to Australia. In 1860 he was transferred to Canterbury, in 1866 to Auckland, where he built the first Christian church and lived for three years. Then he returned to Christchurch, where he was elected first president of the first New Zealand Conference, and in 1876 he embarked for England. This history of forty years' continuous work is a brave history, and although the author keeps himself very much in the background, we can "read between the lines," and see pretty well what it must have been—a heroic history with both labour and sorrow, yet with, on the whole, an abounding reward.

After this personal narrative—so little of which, however, is really personal—Mr. Buller devotes great space to the history, the characteristics, manners and customs, of the Maories. This is a portion of his work which scholars will no doubt consider to be of the greatest value. He considers—in common, we believe, with other inquirers—the Maories to be of Malayan origin, and that they came from the Sandwich Islands. Their own traditions clearly point to this, and fix, with some apparent accuracy, not only the time of their arrival, but how they arrived. A great deal has depended upon this, for these traditions have decided to this day the claims to land. He describes the people, as they have always been described, as handsome, well nurtured, with good faces, and with heads equal to "the most intellectual of our species." Their language is simple, yet full, but remarkable for its incapacity to express abstract ideas. The

* *Forty Years in New Zealand.* Including a Personal Narrative, and Account of Maoridom, and of the Christianisation and Colonisation of the Country. By the Rev. JAMES BULLER. (Hodder and Stoughton.)

people are, however, very imaginative. Their legends are numerous. Mr. Buller quotes two or three: they are clearly old myths, and real myths. They have a notion of the origin of the world, which harmonises in many respects with the Biblical record. It is curious to note here that the first age of the world is given to *thought*—could anything be more significant of an external purpose to create a world? The social life of the people is described in detail. It has been full of all the vices of barbarism, of the worst of passions, with a hideous immorality. Yet the same people have affections, and are capable, as Mr. Buller more than once states and illustrates, of no small sense of justice and gratitude. Their government is tribal; and, notwithstanding what has been said and written concerning the aborigines vanishing before the civilised man, Mr. Buller sees no reason to believe that the New Zealand race is now decreasing. It is now apparently holding its own, notwithstanding the poison and scourge of the white man's contact.

There is a very interesting sketch of the controversies between the Maories and the English in this volume. It is so exceedingly candid, that it is somewhat difficult to ascertain where the faults of the recent abominable wars have mostly lain. Mr. Buller's theory of the right of the English to dispossess the natives is a rather hard one, and one which seems to us to involve essential immorality. At the same time, many of the causes of conflict and of wrong have clearly, in his judgment, rested with the English.

Christianity seems to be flourishing in New Zealand. Its history in this respect is wonderful, and is another testimony to its human power. It has already transformed brutal cannibals to a more or less Christian people—many of them are a great deal more Christian than their white neighbours. Here Mr. Buller pays a generous tribute to the labours of others, especially to those of Bishop Williams, whom he considers to have been the foremost man in the Church of Christ in all New Zealand.

And the country and its climates and its prospects? There appears to be no land equal to it. That was Bishop Selwyn's judgment, and so everybody says. It is a greatly better England. Its capacities are incalculable; it has room for millions upon millions, and we should not be surprised if it were to become, as is predicted, the Empress of the Pacific.

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*THE MOORS IN SPAIN.**

Miss Yonge has made a very valuable addition to the "Golden Treasury" series. The history of the Moors in Spain is of the most brilliant and romantic kind. It brought into conflict the passion and enthusiasm of the Moslems—still fresh and uncorrupted, devoted with such passionate ardour to the faith that they believed—with the earnestness and the newly-awakened chivalry of Christian sentiment and faith. It is a story of faith, of conquest, of defeat; and it is relieved by episodes of the most touching and picturesque kind—episodes such as have kindled the imaginations of poets and historians in all times. Washington Irving, Prescott, John Gibson Lockhart, Herder, Sir Walter Scott, and Southey, all at one time or other abandoned themselves to delicious study of this or that portion of the history, with intent to record or illustrate it more effectively than it had been. Herder founded a great work on the Cid. Everyone knows Washington Irving's histories. Lockhart's Spanish ballads are familiar to every educated person and every lover of poetry. It is surprising that, hitherto, English literature has not boasted any compact and complete popular account of Spanish history from the beginning of the eighth century down to the opening of the fifteenth, which period embraces the Moslem occupation. Miss Yonge has successfully supplied the want in this neat little volume of 300 pages. She labours under one great disadvantage. The history in its earlier part so distinctly connects itself with the revolutions and the changes which the Moslem Empire in Asia underwent, that to trace out fully the influence which these had on the determination of Moorish chiefs and khalifs in Spain would demand a very close and critical knowledge of Arabic, and much original research in very distant depositories. Miss Yonge has felt the disadvantages, but has skilfully triumphed over them, and, perhaps, for her immediate purpose has made a better book than if she could have been more learned and scholarly.

She has skilfully mastered the main points, and presents them in careful and picturesque outline. She follows up the waves of victorious invasion one by one, seeing the conquerors settle on the choicest spots and possess themselves of its capitals, and then pictures the uprisal of new Christian powers, under which the Moors were driven from their fastness—from Cordova and Seville, &c.—to establish themselves mainly in Granada, on their occupation of which she has written one of the most interesting chapters. From first to last she is clear, graceful, and vigorous, occasionally hardly so forcible and picturesque as she might have been; but she shows great art in the way in which she introduces the more striking lays and ballads which were to be found already in English, and in this relation, of course, she makes great use of Lockhart, as we should expect. We do not endorse her own words in the preface:—

> It is a presumptuous effort, only properly to be carried out by one with as much access to original documents and private knowledge as Mr. Ford enjoyed, and to his handbook I am much indebted; but he is out of sympathy with the spirit of the Spaniards, and more inclined to dwell on their evil qualities than [on] their good ones. This, then, is only a compilation to give a surface idea of that strange warfare, and it may perhaps give a hint of unexplored fields of wondrous interest.

To let our readers form their opinion whether, and in how far, Miss Yonge's book is a mere compilation, as she modestly calls it, we shall give a short extract, all that our space will further allow us to do. It shall be of Karl the Great and the Pass of Roncesvalles:—

> He had met with neither loss nor disaster, and himself, with his vanguard, safely crossed the Pyrenees; but while his rear was slowly threading the defile of Roncesvalles, struggling through the Pass in almost single file, the sight was too much for the Basques, who were watching in the forests upon the heights, and they burst upon the troops who were guarding the baggage. A battle began, in which the heavy armed Franks had no chance against the light-footed mountaineers, who overwhelmed them with darts and stones, so that every man perished, among them Routland, the warden of the marches of Brittany; Equibard, the king's steward, and Anselm, the pfalzgraf. The Basques dispersed again immediately, and could not be pursued, but Karl seized their Duke Lupus, and had him put to death for his treachery.
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> So much for history. The place is a sublime one between high mountains, clothed with forests of oak and chesnut, with a steep, winding road between them, opening on a soft green valley, and every here and there stones or marks connected with the name of Roland—a stone which he threw down in his rage when his horse stumbled; a gigantic footmark, called the Tread of Roland; and even a gap in the mountain top known as the Breach of Roland, and said to have been cleft with his sword when he threw it away. Above all, and probably with some foundation, there was a story that Karl, far in advance in the Valley of Fuente Arabia, heard pealing down the hill the bugle-blast of Roland, which he wound in vain to call for aid.
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> Oh for a blast of that dread horn,
> On Fontarabian echoes borne,
> That to King Charles did come:
> When Roland brave and Olivier,
> And every paladin and peer
> On Roncesvalles died.

Why Roland became the favourite national hero it would be difficult to tell. Nevertheless, it was of him that Taillefer sang when the Normans marched to victory at Hastings; and he was the prime champion in the chronicle ascribed to Turpin, Archbishop of Rheims, and written probably in the time of the Crusades. There one Ganeleon is the traitor; and Roland, after doing wonders in the pass with his sword Durindana, dies, not of wounds, but of exhaustion, using almost his last breath to blow the terrible blast of his horn. Story and song clustered round the name of Roland, alike in Brittany, Germany, France, and Italy, all that had made common cause under Karl the Great—Carlomango or Charlemagne.

* *The Story of the Christians and Moors in Spain.* By CHARLOTTE M. YONGE, Author of the "Heir of Redclyffe," &c. &c. (Macmillan and Co.)

SOME QUARTERLIES—JANUARY.

We are glad to find, in the first article in the *British Quarterly Review*, on "London Gas," not only a very able historical and scientific statement, but a definitely-expressed opinion adverse to the amalgamation of the companies and their transfer to public management. Our advances in the direction of centralisation have been already too rapid, and it has not yet been proved that the people have reaped much, if any, benefit from them. With regard to gas we can afford to wait until the new lighting agencies have been tested by a pretty long and varied experience. One of these agencies, however, will scarcely be water-gas, which, our author seems not to know, has only a heating, and not an illuminating power, and, therefore, is not "intended to compete with coal-gas under all circumstances." An eloquent article on "Daniel Manin" follows—one which should be stimulating to all patriots who work under adversity, notwithstanding, in this case, much temporary failure, and the painfulness of the end. There is acuteness of thought in the article headed, "What is Science?" but we cannot follow the author through all his definitions. We are told, however, that Haeckel—who by the bye, is now the butt of every writer, from Dr. Morell down to Joseph Cook—"surpasses Huxley in facility of assumption and audacity of assertion," and, finally, that "Science is the summation and colligation of all the knowledge pertaining to a given subject matter, and the formulation of these in abstract general conceptions." The article on "Religious Equality and Theories of Comprehension" has somewhat disappointed us, although there are points made with great sagacity. The Broad-Churchism of Arnold and Coleridge, which, mainly, is discussed, is a different thing—as, indeed, is acknowledged—from modern Broad-Churchism, and the denial of a Church existing in the so-called State Church is ingenious rather than altogether accurate. Whatever it is—an organised and endowed clerisy or a Church—it has failed. As our author says:—

> The Church, which was endowed and established for the complete culture of the people, has long ceased to exercise any such functions. The editor of the *Times* is now a greater agent in the culture of Englishmen than the Archbishop of Canterbury. "There have been three silent revolutions in England," says Coleridge, "first, when the professions fell off from the Church; secondly when literature fell off from the professions; and, thirdly, when the press fell off from literature." For generations the clergy have ceased to be the guides of the people, and that national clerisy which once directed the whole intellectual life of England have simply become the ministers and teachers of certain sects in the receipt of State pay. The presence in the Church of a Fraser, a Stanley, a Liddon, or a Magee, should not blind us or prevent us from recognising the great fact that the Church of England, great as its services may have been in the past, belongs to a feudal order of society, and is in reality a mediæval institution, shorn of its glory, which has survived into an industrial and democratic age. It arose in the period when men were sacrificed to systems and orders; it will speedily perish in this new epoch when all earthly institutions are summoned to give account at the bar of humanity.

"Mr. Arnold on Secondary Education" is well but judiciously criticised. While rejecting many of Mr. Arnold's reasons, the tendency of the article is in favour of a system of State secondary education. Of course, this logically follows from the action of the Legislature with regard to primary education. The effect of what has been done in Germany and France in this direction does not encourage us to take this step, and it is curious that there is no such system in the United States. The trenchant article on "Restorations" will be read by many who are not strongly interested in that subject. Here is a specimen:—

> The clergy saw the matter from a wholly different point of view. At best mere sciolists, and mostly ignorant, their heads were turned by what they heard about the technical correctness of professional designs, and in their weakness they accepted pedantry for genius in art. Then, lost in wonderment, they did not as good Christians seek how art could be employed to raise and benefit the workmen who produced it; but, in an eager, childish way, they sought to utilise its imitation as a means of credit and of pleasure for themselves, with the idea that the manufacture, which to them appeared so fine, must in their use become "religious," and contribute to "the dignity of worship." Thus the clergy patronised the wholesale manufacturing men of business, just as the world might do, and not the humble artisan. They would mind high things, as they thought them, and refused to condescend to men of low estate; and now, too late, they are beginning to perceive the pitiful result. Their churches, which in every parish were historic monuments, revered as relics of an older time mysteriously distant, and as the venerable symbols of a long-enduring, permanent Establishment, are made the flaunting fashionable things of yesterday, which may to-morrow be tricked out in quite a different guise. Such trivialities, although they pleasantly amuse the undiscerning and the vain, are sure to lessen reverence, and to excite increased desire for novelty and change; and so it is that "thorough restorations" of Established Churches have become a moral preparation for eventual disestablishment.
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> The architectural aberrations of the clergy seem to be an intellectual epidemic which affects the strongest and most liberal mental constitutions. Thus the Dean of Westminster, when preaching at the Abbey Church the funeral sermon of the late Sir Gilbert Scott, discoursed on "the religious aspect of the noble science and art of architecture." The Dean might just as worthily have preached on the religious aspect of the art of tailoring. Each art is an endeavour to contrive for men a decent, even honourable, shelter. Any man who says efficiently, Be ye warmed and clothed, has a religious aspect in his charitable will; but tailoring and masons' work have only an integumental and masonic, non-religious aspect.

The review of the "Viceroy and the Ameer," which closes the articles in this varied and well-written number, contains a masterly statement of some of the leading facts relating to this question.

The *London Quarterly*, in an article on the Fernley lecture, criticises Mr. Olver rather unsparingly. The tone may be partially gathered from one sentence, "Not that Mr. Olver partakes in any degree of the curiosity of the mere truth-seeker." We are glad to think that he does. There is large and welcome information in the "Immediate Future of the United States." We daresay, however, that our American cousins will read with a smile that, "On the whole it may be concluded that while the immediate future of the United States is not free from anxiety, on account of the conflicting elements that exist, there are solid grounds for hope and trust as to the ultimate future." An article on "Cyprus" is the most complete that we have read, but the writer is of

opinion that the action of our Government is "full of promise for the future of the world"! "Lessing's Life" is very well reviewed, and there is a sound critical article reviewing Dr. Graetz's work on St. Paul.

Very timely and very well handled is a review of "Current Naturalistic Opinions concerning the Person of Christ," in the *British and Foreign Evangelical Review*, by Professor Bruce, who, without any declamation, carefully states the nature and tendency of some modern opinions. And Professor Bruce, instead of wailing over what has been written, sees ground for renewed hope in it all. This is Christian philosophy:—"To some the phenomenon may appear a thing of evil omen, portending the disintegration of the Christian faith, and the ultimate dissolution of the Christian Church. But it has a bright, hopeful side, as well as a dark, discouraging one. It is Christianity renewing its youth, making a new beginning. It is Christ, the same yesterday, to-day, and for ever, presenting Himself to men whose minds have become theologically a *tabula rasa*, and making on them, through His words of wisdom and holy love, an impression very similar to that which He made on the minds of His first disciples." The article on "Church and State in Canada," from the pen of Mr. Roger, of Ontario, conveys sufficient warning—if any had been needed—of the real character and tendency of Romanism. Its intolerant claims where it has power, as it has in French Canada, are as great to-day as they have ever been: its practical opposition to all light and liberty not less great. A very suggestive history, completely put together, has Mr. Roger given us. There are other articles in the present number on the "Scottish Metrical Version of the Psalms," "St. Jerome," "Palestine Exploration," and "Recent Literature of the Pulpit"—the last characterised by some able criticism from an Evangelical point of view.

The Clerical Symposium in the *Homiletic Quarterly*, discussing "How far can men of different theological opinions unite in religious fellowship?" is very interesting. Amongst the contributors are Dr. Macgregor, the Rev. E. White, and Professor Angus. Some of the "Biblical Expositions" are fair, but otherwise this is not a very remarkable number.

Dickinson's Theological Quarterly enters this month upon its fifth year. It has no new feature for the New Year, but continues equably what seems to be a useful course. We presume the theological elements of this periodicgl are eclectic, though in this number that of the egoistic in faith and morals largely predominates.

The *Theological Review*. (Williams and Norgate.) In this number Professor Newman, in criticising a tract on "The Deficiency of Secularism," offers some fruitful suggestions on the relation of religion to morality which are worthy of consideration. Mr. Brown, author of "The Great Dionysiak Myth," contributes in a second article further information on the ancient religion of Egypt. Students of the earlier books of the Bible will do well to consult it. On the whole this is a very learned number, and the editors seem to appeal to a narrower circle of readers than formerly.

The *Psychological Review*. (London: Edward W. Allen.) The first article in answer to Leslie Stephen's question, "Is Immortality a Delusion?" is worth reading from the Spiritualistic point of view. A paper on "George Thompson's Last Days," by his daughter, is also full of interest.

BRIEF NOTICES.

The Globe Encyclopædia (Thomas C. Jack, Edinburgh) has now reached its fifth volume, and proceeds from "Pass" to "Shell." Another volume will, as promised in the prospectus, finish the work. It has been executed with peculiar completeness. Biography, science, art, geography, social and domestic economy, have all been admirably illustrated—in some cases the information, admirably condensed, being more full and reliable than in certain more ambitious and exhaustive encyclopædias. We would particularly draw attention to the natural history articles in this volume, and also to the geographical ones. The volume contains a large number of small illustrations, and like the former ones has a number of very beautiful maps—that of Russia being especially interesting at the present time, though those of Spain and Oceania are equally large, clear, and well-executed. The notices of Petronius Arbiter and Petrarch are truly excellent. To the names of translators of Petrarch should have been added that of Cayley, who has now published his translation of the sonnets and canzonets complete—a book we trust to deal with soon. One of the specialities of this Encyclopædia is that it gives short biographies of living men of distinction. For instance, we find that fifteen lines are devoted to Mr. John Pettie, R.A.; but it might have been stated that he was born at East Linton, where as a lad he was engaged, if we are not mistaken, in an uncle's shop.

The Heart of Africa. Three Years' Travels and Adventures in the Unexplored Regions of Central Africa. From 1868 *to* 1871. By Dr. GEORGE SCHWEINFURTH. Translated by Ellen E. Frewer. With an introduction by Winwoode Reade. With maps and wood-cut illustrations. A new and cheaper edition. (Sampson Low and Co.) Many readers will welcome this new and cheaper edition of the translation of Dr. Schweinfurth's valuable book. It is one of the most exciting and readable books of travel. We reviewed the book at considerable length on the appearance of the first edition. It will be remembered that Dr. Schweinfurth, in spite of the most tremendous difficulties—loss of medicine-chest and papers—made his way to the goal of his journey, discovering the pigmy race of Central Africa, of which he brought across a woman as specimen, though she unfortunately died on the journey. The descriptions of the Monbuttos and the Niam-niams are very admirable, and are nowhere else to be found. We can only cordially recommend this new edition to those who may not have read the first, or wish to possess a copy of a most valuable work.

We have received from Messrs. Strahan and Co. (Limited) five volumes of their new "Books for the People." These seem well designed for the purposes of a popular family library. The series is arranged in sections. Thus of those we have received three belong to the "Young Folks Section"—namely, "The Girls of the Square" (an admirable tale with a fine moral by Mrs. R. O'Reilly); "Marquise and Rossette," &c., by the Baroness E. Martineau des Chesney, which, as might be expected, is French in subject; and though Jean Paul is good, we confess we prefer the less ambitious "Easter Daisy," which is apparently given to fill up the volume; and, lastly, "The Good-natured Bear" and "The London Doll," which we cannot help regarding as too artificial and involved for their purpose. "The Story of Ten Thousand Homes," by Mrs. Robert O'Reilly, is a good story fairly well told, but necessarily painful, and it is classed in the Social Reform Section; while the "Haven of Rest," etc., really humorous, pathetic, and quietly picturesque in its descriptions of the almshouses, is by the editor of "Episodes of an Obscure Life" and belongs to the Sunday Section. We should remark that all are neatly and uniformly bound, only that the different sections have different colours of cloth used in their binding.

The Study and Homiletic Monthly (Dickinson), as its title imports, contains pulpit helps of various kinds, expositions, criticisms of texts, and skeleton forms for sermons.

Messrs. T. and T. Clark, of Edinburgh, announce for publication a translation of Ewald's "Syntax of the Hebrew Language," by James Kennedy, B.D. Also the first of a series of "Handbooks for Bible Classes"—viz., "The Epistle of Paul to the Churches of Galatia," with Introduction and Notes by the Rev. Professor Macgregor, New College, Edinburgh. This series is under the editorship of the Rev. Marcus Dods, D.D., and the Rev. Alex. Whyte, M.A.

Among Messrs. Longmans' announcements we notice:—"Max Müller and the Philosophy of Language," translated from the German of Prof. Ludwig Noire; "The Historical Geography of Europe," by Edward A. Freeman; "A Short History of Greek Classical Literature," by Prof. J. P. Mahaffy; "A Short History of Latin Classical Literature," by G. A. Simcox; a new series of Helmholtz's "Popular Lectures on Scientific Subjects," translated by Dr. E. Atkinson; "The Study of Rocks," by Frank Rutley; "Roman Antiquities of Lydney Park, Gloucestershire," being a posthumous work of the Rev. W. H. Bathurst, with notes by C. W. King; "Modern France," by Oscar Browning.

The Crown Prince Rudolf of Austria has made his appearance as an author. The subject of his book is "A Hunting Excursion." The Prince takes a great interest in ornithology, and the book chiefly consists of his observations respecting the birds of the Danube.

The *Athenæum* states that Mr. Holman Hunt is now fairly convalescent, and about to leave London for a brief time, in order to obtain change of air.

The Ricardo Scholarship in Political Economy which is annually competed for by students of University College, London, has just been awarded to Mr. A. J. Harvey, Miss Ada Heather Bigg and Mr. G. A. Oakeshott being specially commended by the examiners, Professor Fawcett and Professor Jevons.

The Archbishop of York is going to publish through Mr. Murray a collection of miscellaneous papers, under the title of "Word, Work, and Will."

NO HOUSE WITHOUT CHAPPUIS' DAYLIGHT REFLECTORS.—Factory, 69, Fleet-street.

THE POLITICAL DISSENTER.

HIS VICTORY: WHAT WILL HE DO WITH IT?

(From the *Liverpool Argus*.)

In answering the question, "How the Political Dissenter will use his victory when he obtains it," we are troubled with no doubts whatever about the certainty of his triumph. We are fully persuaded that the present connection between Church and State is destined to come to an end. Representative clergymen of all schools are pretty nearly of the same opinion. Of all schools? Well, perhaps not of the Broad School, for to them the *status quo* is perfection. Their philosophy is that of the languid gentleman at Oxford who believed all things and endured all things because everything works together for good; and their policy, urged—if they can be said to be so ardent as to *urge* anything—upon Evangelical alarmist and Ritualistic malcontent, expresses itself in Lord Melbourne's famous question, "Why can't you let things alone?" But the Broad Church party, while they exercise an almost incalculable power on the theology of the Church of England, have a very limited influence on its ecclesiastical arrangements. The thought of the Church is being moulded by Dean Stanley, Canon Farrar, Dr. Edwin Abbott, and the rest; the ecclesiastical future of the Church is being determined by men to whom the amiable Dean is a wolf in sheep's clothing, and with whom they will have no more part or lot than with the animals within the folds of the conventicle. Broad Churchism, ecclesiastically, is simply the doctrine of *laissez faire;* and to no such indifferentism is it given to control and decide the fate of the Establishment as an institution. Broad Churchmen are, therefore, practically out of the reckoning on this question; and their pleasant pleadings for having things nice all round, that Canon Ryle and Mr. Haweis may dance together, and that Mr. Burgon and Mr. Stopford Brooke may embrace each other, may be dismissed as having just as much or just as little practical effect on the sweep and direction of affairs as the dream of a still sea has upon the motions of the waves.

Evangelicals and Ritualists, realising the present condition of affairs with a vividness to which the philosophic Broad Churchman is unaccustomed, and which he regards as excessively troublesome, confess that the Political Dissenter's confidence in the dissolution of the union beteen Church and State is built upon a good foundation. Canon Ryle lamentingly predicts that disestablishment is coming as certainly as to-morrow's dawn, unless the Church can be purged of Romanism; and he fears it can't! Mr. Mackonochie has formed a league to help it to come—a league by no means contemptible in numbers or in zeal. Bishop Ellicott has just warned the faithful, through the *Nineteenth Century*, that the very existence of the National Church is menaced by the practices of such as Mr. Mackonochie. The Bishop of Peterborough has lifted up his voice in Convocation to declare that the spirit of disloyalty, the contempt for everything English, the hankering after everything Romish, are bringing on "not merely the disestablishment, but, what we fear more, the disruption, of the Church of England. That, I think," says Dr. Magee, "is certainly coming." Out of the mouth of these, and of many more witnesses from within the Establishment is the trust of the Political Dissenter in his victory established. In a hundred different ways bishops express their forebodings as to the future, and only hope, at the most, to stave off the dismal day somewhat longer. Yet, these same spiritual guides continually teach that truth is great and must prevail. These two concessions, that the truth must prevail, and yet that the Establishment is doomed sooner or later to go, are the most magnificent testimony that the Political Dissenter could desire in favour of the cause he advocates. He is assured that he must win, because he has justice and righteousness on his side.

But what will the Political Dissenter do with disestablishment when he gets it? What, rather, first of all will it do with him? It appears to us that it will be the death of him. He will be ruined by success. The Oriental fable tells about the shepherd who prayed for water and was brought to destruction by the answer to his prayer, for the Ganges flooded his lands, swept away his flocks, and drowned himself. Even so will it be with the Political Dissenter. He prays for religious equality, and lo! the stream and deluge of religious equality carry away him and his grievances, and the place that knew him once will know him no more! This consideration ought to reconcile the most Conservative Anglican, even to the Liberation Society. To hold out the prospect of utterly extinguishing that sempiternal nuisance and standing abomination—the Political Dissenter—is a consummation so devoutly to be wished that surely our Anglican friends would count it cheap at any price. Yet, seriously, what else can be looked for? When the rabid animal has all he asked for he must quietly subside. Religious equality obtained, the Political Dissenter will die amidst the very newness and fulness of life. Yet we must warn the friends of the Church of England that he has a most marvellous faculty of coming to life again. If, upon the strength of his being dead, they were to seek to revive the traditions of the past, they may depend upon it that there would soon be an immediate resurrection. They would find the race, though dead, was not dead past resuscitation.

Still the question recurs: What is the Political Dissenter asking for? He is asking for nothing which he is at all likely to misuse. He is not

assuming an attitude of hostility towards the Church that is within, and yet above and beyond, the Establishment. He is not ambitious of authority over any body of religionists. He does not want to wrench away ecclesiastical supremacy from one party to bestow it upon another. He does not wish to play a game of see-saw, in which now one party and now another is uppermost. In days gone by, Dissenters fell into the most universal error that religious liberty meant the liberty to persecute those who differed from them. Many of them maintained that, whilst the civil government had no right to suppress what they held to be a true religion, or to coerce its followers, it had a right to suppress what they believed was a false religion. But, of course, as the true religion was that which they professed, and the false religion was that which everybody else professed, their position would justify the most bitter and violent persecutor in his most extreme measures. Dissenters have often been bigots. But where did they learn their lessons of intolerance? Where but from the Church of Rome, and her unacknowledged daughter, the Church which, by a proud fiction, calls herself the Church of England? Dissenters could hardly be expected in a moment to break loose from the traditions and the practices of the past. But, in spite of their occasional lapses into the worst habits and practices of the institution from which they came out, they have ever led the van in all movements of religious liberty; and, when they obtain perfect religious equality, they will be too deeply influenced by the spirit of the times to attempt the usurpation of any tyrannical superiority over other religious bodies.

Having destroyed our subject, we have no alternative but to sketch in a brief manner the results of religious equality. On the side of the Dissenter we should say that it will soften the asperity with which many Nonconformists regard the Episcopal Church. It is foolish and untrue to deny that many Dissenters have feelings of acrimony towards the Establishment. They are only men, and they cannot remember the past without aggravation, nor look at the present without even a deeper feeling than aggravation—without righteous indignation. They cannot think with composure of her exalted and even arrogant pretensions. She is styled the "Church of the Reformation," the "bulwark against Popery," and yet the Church of Rome is yearly being increased by accessions from her clergy and worshippers; the newspapers and other literary organs of the Church of Rome are edited by perverts from her communion; the books of the Church of Rome are used largely in her institutions; the doctrines of the Church of Rome, Monsignor Capel rejoicingly proclaims, are being taught by scores of her ministers. Protestant Nonconformists cannot look with calmness upon such a condition of things in a religious institution for which, in common with all Englishmen, they are responsible. But let that institution take its place as a body independent of State patronage and control, and they will no longer have any reason for their now justifiable resentment at the perversion to Romish purposes of national status, influence, and endowments. The Church of England is styled the guardian of our English liberties, and yet the machinery she possesses has invariably been used against every measure of the present century for the extension of our political and ecclesiastical freedom. Can Protestant Nonconformists naturally be expected to cherish a glowing affection for an institution whose power has ever been employed to quench their aspirations, to defeat their just aims, and to prevent the triumph of their rights? But let religious equality be obtained, and they will cease to forget her past deeds, and will value her for her "works of faith and labours of love." They will also be disposed to work heart and soul with members of the Episcopal Church when all invidious distinctions are swept away, and co-operation on the basis of Christian brotherhood becomes possible. They will, too, be relieved from many of the annoyances and misrepresentations to which they are at present exposed. We do not allude to their imputed social inferiority, except to say that such an imputation comes with a bad grace from those who, although they profess to be the successors of Apostles who were but lowly fishermen, whose Master had not where to lay his head, and was rejected of the chief priests and rulers of the people, have, nevertheless, been raised with their own willing compliance to sit in high places with rank and wealth. We do not allude to their intellectual barbarianism, except to say, first, that to bar the door of the national Universities for centuries against them, and then to charge them with a lack of culture, is such a specimen of faultless good breeding, of exquisite taste, and of Christian charity that we willingly give the Establishment what she claims—the exclusive credit of it; and, second, that since the bar has been withdrawn and they have entered in, they have won there so many of the high, and of the highest, honours, that it is clear they would have been in the front of intellectual, as they have been in that of political and ecclesiastical achievement, had they but had the opportunity. But we allude to the allegations of bishops that beer, infidelity, and Dissent are usually found together; and to the sneers of *Saturday Reviewers* that the bankrupts' column of the *London Gazette* is always full of the names of Dissenters, and of no others, the innuendo being, "This comes of Dissent and schism." Could we but get at the truth of it, we have no doubt that Herod and Nero were Dissenters from the Church of England as by law established! This is the spirit naturally engendered in a religious body favoured by the State as superior to all other religious bodies; but with religious equality such witless and wicked misrepresentations will die away.

We confess, however, that the effects on the Episcopal Church will be far greater than on Dissenters. It will be one of the best days' work for her when she is severed from the State. In religious freedom she will be raised to an equality with Dissenters. She is fettered now, bound hand and foot. She has to pay the price of liberty for favours and monopolies. She is like a man with great mental powers spoiled by wealth and luxury; and it will be a deliverance for her when she, like him, has to go out into the world and get her own living. It will be a glorious emancipation for her when she throws aside her State patronage, and is compelled to rely upon her own true inherent strength. She will thus be free to fall back upon her spiritual power. That she has unexhausted resources of real religious strength, that she has unused funds of spiritual life, earnestness, and activity, who would not gladly admit? When she throws away secular and takes only spiritual weapons she will gain more spiritual power. When Christianity was patronised by Constantine the Church was impoverished in spiritual energy; but when the reverse process shall take place and the Church be unsecularised, she will wield her highest influence and receive her highest blessings. And then, again, the Episcopal Church will be released from the unhappy and unnatural alliance between various sects bitterly and fundamentally opposed to each other. Sects are said to be a common reproach to Nonconformity; but the Establishment, which is based upon the Act of Uniformity, and which claims unity as one of its strongest features and highest merits, includes schools and parties whose theological diversities are far-reaching and essentially antagonistic, but who resist any interference with the Act of Uniformity because that is the link which legally binds them together.

MR MATTHEW ARNOLD'S VIEWS ON THE STATE CHURCH.

The following is an extract from an admirable article on "Religious Equality and Theories of Comprehension," in the current number of the *British Quarterly Review*:—

Mr. Arnold himself has indicated a remedy for both political and religious sectarianism, viz, culture, considered in its broadest aspect; and, further, he expressly teaches that "machinery" is ineffectual for producing a harmonious development of man's nature. He also expressly declares that perfection may be reached in the absence of an Established Church. On what ground, then, can he maintain that sectarianism is checked by the presence of such a Church? He says that "the Nonconformist is not in contact with the main current of national life, like the member of an Establishment." This, he maintains, produces sectarianism, which can only be remedied by culture. But if an Establishment is not necessary for the purposes of culture, then the Nonconformist—*qua* Nonconformist—is not sectarian. This is confirmed by historical testimony, for the Nonconformist did not leave the Church of his own accord to found new sects; he was ejected by the bigotry of those within. Ever since the ejection he has been treated as the outcast of society; he has been deprived of his civil rights, and of the advantages which are afforded by our national Universities. And now his oppressors turn round and say, "How narrow and uncultured you are." Such reasoning refutes itself. The Nonconformist may indeed be removed from contact with the main current of national life—if he be a bigot he certainly is; but so also is the uncultured and bigoted Low Churchman, and so equally is the "Anglo Catholic" priest of the type of Mr. Tooth. Mere machinery does not determine this; it is caused by the absence of a right reason, a sound judgment, a large human charity, and the presence of a gloomy, narrow, selfish asceticism. Mr Arnold would probably agree with us that the Act of Uniformity of 1662 was a gross piece of bigotry, which necessitated Nonconformity. But he would also say that it is a matter for him of deep regret that such a law was ever enforced. He would probably agree with Macaulay, that the Whigs of the Revolution ought to have widened the Church so as to admit of the return of the Nonconformists. "Would to God," says Macaulay, "that a hundred and fifty years ago a good king and a good primate had possessed the power as well as the will to widen it! It was a noble enterprise, worthy of William and of Tillotson." We will at once candidly confess that we are not of this opinion. Such a reform would certainly have done justice to the Nonconformists, but it is the especial privilege of Nonconformity to have conferred priceless benefits on the nation which no other power could confer. In his "Representative Government," Mr. Mill speaks of the great importance of a centre of resistance to the dominant ideas. "Nations," says he, "have been brought to a permanent halt for want of mental liberty and individuality, requisites of improvement which the institutions that had carried them thus far entirely incapacitated them from acquiring"; and this function of a centre of resistance has been performed, imperfectly it may be, but yet really, by Nonconformity. The Nonconformists, in a great measure, made "the glorious Revolution" itself, and they assisted powerfully in preserving to the nation the fruits of the Revolution. During the first part of the eighteenth century there was a general tendency towards a recurrence of the old state of things, a tendency towards a Jacobite restoration; and that tendency the Nonconformists resisted, without, however, overwhelming the opposite party. During the panic caused by the deeds of the "Reign of Terror," the national tendency was towards a revived Toryism; but Nonconformity resisted that tendency, and in the persons of Price, Priestley, and others, kept alive the love of freedom and justice, the cause on behalf of which the French Revolution was an awful and even a sacred protest. And yet, again, the element of Nonconformity has been a powerful factor in the formation and preservation of a genuine Liberal party in England, a party which, while striving for freedom and equality, has never, as in France, alienated itself from the influence of religion. This centre of resistance therefore has been real; but it has been still more effectual than this. An Establishment tends to keep human thought in a certain groove; and all spiritual ideas and religious beliefs are, through its influence, identified in the minds of its adherents with the particular forms and rites which it sanctions. The kingdom of heaven, in short, is identified with the Church of England; not absolutely, of course, nor logically, but this is the kind of tendency caused by the Church. And everything is tacitly assumed by the ordinary Churchman to be "settled"; so that progress in theology is an idea which is almost revolutionary to the ordinary Anglican mind. His beliefs are all rigidly laid down and carefully marked out, and no "respectable" person would surely think of questioning them. In a debate on disestablishment arising out of Mr. Miall's motion, that gentleman drew a contrast between the religious and scientific progress of the country, greatly to the disparagement of the former; when Mr. Bruce, the Home Secretary (now Lord Aberdare), stated that "the end of science will never be reached, but theology is in its very nature and essence stationary." This well illustrates the Anglican type of mind. His religion, as an Anglican, is simply official; a thing that he puts on on Sunday, like his best hat or coat; a thing which the State has fixed for him, so saving him from the trouble of fixing anything for himself. Nonconformity has been a living protest against this; it has asserted the reality of religion, and it has relieved the mind from the crushing weight of a ponderous system of prescribed formulas and creeds. It has delivered the religious nature of Englishmen from slavish submission to a set order in the highest affairs of human life.

THE VATICAN AND ITS POLICY.

A telegram from Rome says:—It is stated that in consequence of the recent accessions of Anglican clergy to the Church of Rome the Vatican is considering in what way it can secure a wider field of action for the Roman Catholic Church in England without offending against the existing laws. Instructions on this subject have, it is said, been sent to Cardinal Manning.

In a discussion in the Prussian Chamber of Deputies on Thursday, on the Estimates of the Ministry of Public Worship, Dr. Falk, in reply to Herr Windthorst, said that as regarded the great questions of principle in the conflict between Church and State, he had expressed himself distinctly a few weeks ago, and nothing had changed since then. Everything would remain as it then was. The question of peace was in the hands of the Centre party. The Government wished for peace, and if the Centre would confide in the will of the Government and obey the State, peace would not only be near, but the country would find itself actually in the enjoyment of it.

The Latin text of the Pope's Encyclical occupies seven columns of the *Osservatore Romano*. His Holiness inveighs against Socialism, Communism, and Nihilism, which militate no longer secretly, but openly, against the civil State, rupturing the matrimonial tie, ignoring the rights of property, claiming everything, however legally inherited or honestly acquired, and attempting even the lives of kings. These sinister agencies spring from the Reformation, which opened the sluice-gates of scepticism, till godless Governments have arisen, wherein the Author and Redeemer of the world is ignored, and youth are trained to believe man's destinies bounded by the present, and without any hereafter. Hence the impatient and aggressive spirit which seeks its gratification on this side of time at others' expense. This natural development of the Reformation was indicated by previous Pontiffs, from Clement XII. to Pius IX., in Allocutions and Encyclicals, but the Church's warning is more than ever required. The equality, argues Leo XIII., desiderated by the sects is contrary to Scripture. There are distinctions between angels in heaven, *à fortiori* must there be distinctions between men upon earth. Does tyranny prevail, then the Church shields the oppressed, or when the tyrant is too strong she enjoins resignation. His Holiness justifies Christian marriage, and the subservience of the woman to the man, of the child to the parent, and of the servant to the master. Such interdependence rightly observed in the State as in the family, would operate on earth, as it does in heaven. The poverty of which Socialism is impatient is corrected by the Church, which besides her own charities enjoins almsgiving on the rich, to whom she thus reconciles the poor. All these points are developed at length, and the Pope dwells throughout on the fatal consequences which will follow the efforts Socialists are making if the Catholic Church is not made the arbiter in all things, and sums up thus:—"Wherefore, venerable brethren, we, to whom the government of the Church is now confided, having since the commencement of our Pontificate shown to the princes and peoples tossed by the tempest the sure port in which to take shelter—and once more alarmed at the extreme peril in which they are placed, raise our Apostolic voice, and in the name of their individual welfare and of that of the State earnestly beseech and conjure them to listen to us, as master of the Church, so careful for the public prosperity of the kingdoms, and become persuaded that the rights of religion and of empire are so closely united that when the former falls the obedience of subjects to the majesty of rule also disappears, and thus recognising that the Church of Christ possesses a degree of power for combating the plague of Socialism far greater than any human laws, magisterial power, or force of arms can have, they will give back to the Church

that degree of liberty which will permit her to efficaciously employ her beneficent influences in favour of human society."

ECCLESIASTICAL MISCELLANY.

Father Hyacinthe is about to open a "Gallican Catholic Church" in the Rue Rochechouart, Paris.

THE CHURCH PARTY ON THE LONDON SCHOOL BOARD.—It appears that that central committee for getting Church candidates on the London School Board has come to an end. It is high time. The whole affair was a gross bungle from beginning to end. We must have a new policy against the next school board election.—*Church Review.*

STATISTICS OF PRESBYTERIAN CHURCHES.—A conference is to be held in Edinburgh on the 14th and 15th inst., to consider this subject in its various aspects. The Churches to be represented are:—"The Established Church of Scotland," "Free Church of Scotland," "United Presbyterian Church," "Presbyterian Church of Ireland," "Presbyterian Church of England," and the "Statistical Committee of the General Presbyterian Council." Amongst the representatives are Professor Charteris, Rev. Dr. Scott, Rev. Mr. Park, Professor Leone Levi, Rev. Dr. MacEwan, Professor Blaikie, Messrs. Maclagan and Wood.

THE EPISCOPAL VACANCY.—The London correspondent of the *Leeds Mercury* says:—The bishopric of Durham will, it is supposed, be filled by the translation of Dr. Jacobson from Chester, or Dr. Ellicott from Gloucester, or Dr. Magee from Peterborough. In the case of either of the latter being chosen it will be as a reward for political services as much as for diocesan success. As regards the new bishop it is thought that a selection will be made amongst the most distinguished parish priests, Lancashire having the first claim upon the Government goodwill. [It is clear that nothing authentic is, at present, known on the subject.]

MARRIAGE WITH A DECEASED WIFE'S SISTER.—On Tuesday last the magistrates and Council of Edinburgh resolved, by twenty-four votes against twelve, to petition Parliament in support of the bill for legalising marriage with a deceased wife's sister; and by twenty-five votes against ten to a similar petition in favour of the Colonial Marriages Bill. On the same day the U.P. Presbytery of Edinburgh passed the following resolution by twenty-two votes against twelve:—"That the Presbytery recommends the Synod that marriage with a deceased wife's sister being a matter in regard to which the law of Christ is a law of liberty, shall no longer be a bar to membership in the United Presbyterian Church."

SCHOOL BOARDS AND SCHOOL BUILDINGS.—A lecturer of the Liberation Society recently obtained the permission of the School Board of South Brent, Totnes, to deliver a lecture on tithes in one of the Board schools. Some of the ratepayers took offence at this, the Education Department was written to on the subject, and the following reply was received:—"Education Department, &c.—Sir, I have the honour to acknowledge the receipt of your letter. It does not rest with the Education Department to determine for what purpose (if any) a school board may allow a school-house provided by them to be used out of the ordinary school hours, as defined in the time-table of the school. If any ratepayer in a district objects to any such use of a school-house sanctioned by the Board, his objections will have to be considered and decided by a court of law.—I have the honour, &c."

A CEMETERY DIFFICULTY.—Considerable excitement exists among the Protestant population in Galway in consequence of an attempt on the part of the Roman Catholic bishop and Board of Guardians to break through an arrangement made some time ago dividing a cemetery, bought with public money given by the Board of Works, whereby the Roman Catholics were to have had six acres and the Protestants an acre and a half. It is now sought to reduce the Protestant patch to an acre only, and the Protestants have memorialised the Local Government Board against permitting their own former order to be rescinded. The memorial is signed by the incumbent of the parish, the ministers of other Protestant denominations, and leading persons, and it is known that many Roman Catholic laymen side with them against an act described as one of intolerant aggression.

RITUALISM AT ST. JAMES'S, HATCHAM.—A meeting of the St. James's, Hatcham, Parish Committee has been held, and the following resolution, moved by Mr. Churchwarden Sanders and seconded by Mr. A. J. Dickinson, was carried unanimously:—"That the thanks of this committee, representing the parishioners of St. James's, Hatcham, be given to the Council of the Church Association for the very valuable assistance rendered to the parish in connection with the Faculty suit, which has now been brought to a successful termination." In a letter communicating this resolution to the Council of the Church Association, Mr. T. N. Fry, the hon. sec., reports that the whole of the judgments of the Chancellor of the Diocese and the Dean of Arches have been carried into effect, and the church of St. James's, Hatcham, is now, with the exception of the paintings on the wall of the chancel, nearly restored to the condition it was in at Mr. Tooth's institution—this result being most satisfactory to the great majority of the parishioners.

RITUALISM AT WOLVERHAMPTON AND SMETHWICK.—A letter has been addressed to the Bishop of Lichfield, by Messrs. F. Howard, J. Butcher, and H. J. Fowler, the respective churchwardens of Christ Church and St. Andrew's, Wolverhampton, and St. Matthew's, Smethwick, relative to his lordship's decision on their formal presentments complaining of illegal ritual. The document states that some illegalities at Christ Church and St. Matthew's have been put an end to, but those at St. Andrew's are untouched, and the halo of the bishop's sanction thrown around them. The letter adds:—"For several years we have suffered from the Romanising encroachments of our vicars and curates. The latest instance of aggression on our liberties is your lordship's decision, or, to speak more precisely, the grounds upon which it is based. Your lordship has, in fact, substituted the personal rule of an individual for the constitutional rule of a bishop of the English Church; and you have avowedly placed your own discretion above the law you are directed to administer and the authority you are pledged to obey. Consequently, in our capacity as the Church's and State's appointed protectors of our fellow-parishioners' rights, we demur to the grounds and decline to accept the results of your decision."

BURIAL DIFFICULTIES IN BELGIUM.—The Brussels correspondent of the *Pall Mall Gazette* writes:—The burial question has again furnished the subject of a long controversy. The law of Prairial which regulates it is obscure. However, the Liberal communes, comprising all the large towns, interpret it in this way: that the burial grounds are general, and that no separate grounds according to creeds or sects can be permitted. Of course the ministers of the respective creeds can consecrate each single grave, and perform with regard to it all rites which they think necessary. The Liberal Catholics and Protestants submit to this interpretation without murmuring, but the Roman Catholic and the Jewish clergy oppose it. They declare is absolutely necessary to have separate burial grounds for their dead. The Jews of Brussels had lately one of their dead buried at Antwerp, where there still exists a separate burial-ground for the Jews. The burgomaster of Antwerp has, however, strictly forbidden a repetition of such a proceeding. Upon this the Grand Rabbi of Belgium declared that he will submit to the law, but desires that perfect equality in death shall be established, so that the rich may be no longer allowed to purchase burial-places in perpetuity for their families, while the less rich purchase them for fifteen years, and the bodies of the poor are disturbed after about five years. The Roman Catholic clergy, however, will not submit, and as the Government will probably not propose a new law on the subject the question will remain *in statu quo*.

CONVOCATION REFORM.—The clergy of the deaneries of Dewsbury and Birstal have, at a united meeting, agreed to send a memorial to the Archbishops of Canterbury and York embodying the following points:—"1, That it is desirable that the number of proctors to Convocation should be increased, and that they be elected with due consideration to the populations and area of the different dioceses; 2, that in the election of proctors for the cathedral bodies, minor and honorary canons be allowed to vote; 3, that in the election of proctors for the clergy, the right of voting be granted to all licensed priests; 4, that means should be devised by which the two Convocations of Canterbury and York, while retaining their own independent powers, should be enabled to meet together and to express a united voice; 5, that, as the right of expressing their opinions and of making known their views belongs to the laity as well as to the clergy, it is advisable that the former should possess the power of expressing such views and opinions in some lawfully constituted assembly; 6, that by such means the Church would be better able to speak with distinctness and authority upon ecclesiastical questions, and to promote that legislation which is necessary for her interests, and which now, through press of business, receive so little of the time and attention of Parliament." In the rural deanery of Moreton Hampstead, Devonshire, the following resolution was adopted:—"This chapter is of opinion that it is very desirable that the number of proctors for the parochial clergy should be increased, and that prebendaries and honorary canons should be duly cited to the election of capitular proctors."

A YEAR'S ANTI-RITUAL CRUSADE.—During the last year presentments have been made (1) to the Bishop of London, complaining of alleged illegal practices on the part of the Rev. G. Booker, of St. John the Baptist, Kensington, with no result; (2) to the Bishop of Rochester, against the Rev. G. W. Berkeley, of All Hallows, Southwark, who has promised to discontinue most of the practices complained of; (3) to the Bishop of Carlisle, against the Rev. T. S. Barrett, vicar of Barrow-in-Furness, who has resigned; (4) to the Bishop of Ripon, against the Rev. G. T. Redhead, of St. Mary Magdalene, Bradford, and the bishop says that proceedings must be taken, if at all, under the Public Worship Regulation Act; (5) to the Bishop of Worcester, against the Rev. R. W. Enraght, of Holy Trinity, Bordesley, with no results; (6, 7, and 8) to the Bishop of Lichfield, against the Vicars of St. Matthew, Christ Church, and St. Andrew's, Wolverhampton, as to which the Bishop has given instructions; and (9) to the Bishop of Chichester, against the Vicar of Bognor, with no results. Of the suits under the Public Worship Regulation Act the results have been that in "Clifton *v.* Ridsdale" the defendant accepted the archbishop's visitation; in the St. Vedast, Foster-lane, case (in which fresh proceedings are pending) the suit failed for want of following the statute; in "Fowler *v.* Gardner" the case failed through irregularity; the Tooth case through its being heard in a wrong place; the Mackonochie case by the intervention of the Queen's Bench under appeal; while the following cases were vetoed by the archbishops or bishops:—"Grove and others *v.* Chapman," "Davies and others *v.* Randall," "Butcher *v.* Bodington," "Bulkeley *v.* Carter," "Vile and others *v.* Lowder."

A NEW PROSECUTION FOR RITUALISM.—Lord Penzance, the Dean of Arches, held a court on Friday to hear the case of Sergeant and Others *v.* Dale. It was a proceeding under the Public Worship Regulation Act, 1874, by the churchwardens of the united parishes of St. Vedast and St. Michael-le-Querne, Foster-lane, Cheapside, against the Rev. Thomas Pelham Dale, the rector, for Ritualist practices in the service of the Holy Communion on two Sundays in February last. Mr. Dale was prosecuted on a former occasion for similar practices and condemned by the Court of Arches, but the proceedings, on a writ of prohibition, were set aside by the Court of Queen's Bench. And inasmuch as the reverend gentlemen had continued, it was alleged, to offend against the law, another "representation" was made to the Bishop of London, and the present suit was authorised by his lordship under the Public Worship Act. The defendant was not represented. Mr. Jeune opened the case. He said the patrons of the living were the Bishop of London and the Archbishop of Canterbury. The representations were made in July, and were forwarded to the patron, and, under the 16th section of the Public Worship Act, under the royal sign manual the Bishop of Exeter had been appointed to act in this particular case. On August 1 last the representation and the requisition to the Bishop of Exeter were addressed to Mr. Dale in a registered letter. Mr. Dale had written a letter in which he stated that he was advised that the notice of hearing was irregular; and he referred to other irregularities, and said he should assert his rights. He (Mr. Jeune) believed, however, that all the requirements of the Act had been complied with. He should show that the packet was taken to Mr. Dale and he refused to take it in, and it was returned. His lordship said they lived in days when technicality went a long way; and he, if he had any voice, would say to the learned counsel, "Prove all you can." Mr. Jeune said the documents had been forwarded to Mr. Dale's house, and everything done as required by the Act and the rules. The learned counsel recited the thirteen charges against Mr. Dale, and said he should call witnesses to prove the offences. He proposed in the first instance to give proof of the formal matters. After some further evidence the case was adjourned *sine die*.

Religious and Denominational News.

The Rev. G. S. Ordish, of Great Lever, Bolton, has received and accepted a unanimous invitation from the Congregational Church, Norton-road, Stockton-on-Tees, and will commence his ministry there on Sunday, Feb. 2.

The Rev. Arthur Mursell has written from America to the effect that he definitely accepts the invitation to Cannon-street Chapel, Birmingham, and hopes to enter upon his duties there early in April next.

EMMANUEL CHURCH, CAMBRIDGE.—Mr. W. S. Houghton, of Cheshunt College, has accepted a unanimous invitation to the pastorate of this church, and will commence his ministry there on the first Sabbath in May.

BOROUGH-ROAD, SOUTHWARK.—A large gathering took place here on January 2, to enjoy a banquet of tea, cake, and fruit, after which the Rev. G. W. McCree gave a lecture on "Peace and War," illustrated by the dissolving views of the Peace Society.

SOUTH CREAKE, NORFOLK.—On Thursday evening, Jan. 9, a meeting was held in the schoolroom of the Independent Chapel, South Creake, to bid farewell to the Rev. Charles Hargreaves, who has been pastor of the church for eighteen years, and is now retiring from the pastorate. A purse was presented to him as an expression of the esteem and good wishes of the church and congregation.

GREAT MALVERN.—INAUGURATION OF A NEW LECTURE-ROOM.—On New Year's Day the annual meeting of the Holly Mount Congregational Church was held. The proceedings consisted of a tea and a public meeting, addressed by the Rev. Anthony C. Gill, pastor of the church; Rev. Mr. Attenborough; Rev. J. Harding (Wesleyan); and Dr. Dalzell. In the course of the meeting it transpired that 241*l.* 13*s.* had been collected during the year, and according to a promise made on condition of 200*l.* being collected, a cheque for 200*l.* was handed in by a generous friend, with a promise that another 200*l.* would be forthcoming on the fulfilment of a similar condition.

MR. SANKEY commenced a series of religious services on Sunday in Hengler's Circus, one of the largest buildings in Newcastle-on-Tyne. On the previous Friday he was entertained at a public breakfast, which was presided over by the vicar, the Rev. Canon Martin, and was attended by a large number of ministers. The chairman gave Mr. Sankey a hearty welcome; and Mr. T. H. Bainbridge, secretary of the evangelistic committee, remarked that the small beginning of Messrs. Moody and Sankey's work, which had since become worldwide, commenced in Newcastle five years ago. Mr. Sankey, in the course of an address, mentioned that at the close of their recent campaign in America, Mr. Moody felt the need of study, and this led to their separation for a year.

LEICESTER.—The New Year's social gathering of the members of the church and congregation of Bond-street Chapel took place on the 6th. After tea in the schoolroom, there was a public meeting in the chapel, presided over by the Rev. J. Morley Wright, the pastor, who, in his opening address, adverted to the history of the church during the past year. He stated that the membership was greater than in any former period of the church's history. The various organisations were also in a most active and prosperous condition, and it was a noble testimony to the power of voluntaryism that they had, without any effort, raised a sum of nearly 1,200*l.* during the past year. Addresses were delivered by several members of the church representing the various societies, and the choir sang some choruses and anthems during the evening.

THE LORD CHANCELLOR ON THE CHURCH MISSIONARY SOCIETY.—Earl Cairns presided on Friday at the annual meeting of the Bournemouth branch of the Church Missionary Society. His lordship said that one of the first quarters in which the effect of a depression of trade showed itself was in the direction of societies like the Church Missionary Society, and he feared that if it had to depend merely upon the contributions of those who usually supported it there would be a great shortcoming in its funds. He urged upon them to do all they could to remedy this state of things. Speaking of the society itself, he remarked that it was said by some that activity in missionary work was a test of a standing or of a falling Church, and he believed there was a great deal of truth in the observation. During the last century the Church Missionary Society had done a great work, not only in foreign and heathen lands, but also at home, and it had been a source of vitality in evangelical religion in this country, for which they could never be sufficiently grateful.

THE LATE REV. CHRISTOPHER WOOLLACOTT.—The death is announced of this well-known Baptist minister, who departed to his rest on the 2nd inst., in the ninetieth year of his age. For ten years he was settled over a small church at Modbury, in Devonshire, and subsequently accepted the charge of a church in Westminster, where he also remained about ten years. During his ministry about 200 members were added to the church. Thence he removed to Little Wild-street Lincoln's-inn, where his efforts succeeded in reviving a decaying cause. His eldest daughter was married to Sir John Lush, and by their advice in 1863 Mr. Woollacott retired, after fifty years of ministerial life. For many years he was the honoured and indefatigable secretary of the Baptist Tract Society, whose interest he laboured hard to promote, and not a few of its best tracts were from his pen. Mr. Woollacott's remains were buried on Tuesday, Jan. 7, at Kensal Green Cemetery, in the grave of his son-in-law, Sir Robert Lush. Dr. Landels conducted the service, in which the Rev. G. Williamson, formerly a member at Little Wild-street, took part.

VICTORIA-STREET CHURCH, DERBY.—The annual meeting of the members of this church was held on Wednesday evening last. After tea, at which there was an overflowing attendance, the chair was taken by the pastor, Mr. William Crosbie, M.A., who congratulated the church on the progress that had been made during the past year, on the harmony that existed among all the members, and on the efficiency of all the church's institutions. He urged all present to renew their covenant with God, and give themselves more vigorously to His work. From the report read by Mr. Spalton, the secretary, it appeared that more than a hundred new members had been added to the church during the year, raising the membership to 972, after deducting losses by death and removals. The sum of money raised by the church during the year for Christian, educational, benevolent, and missionary work amounted to nearly £2,000. Addresses on various aspects of church work, and on Christian duty and privilege were delivered, appropriate anthems were sung, and the interesting proceedings were brought to a close by special devotional exercises, in which feelings of gratitude and joy found suitable and earnest expression.

THE WESLEYAN METHODISTS.—The Thanksgiving Fund movement is making rapid progress so far as the metropolis is concerned. Arrangements have been made for central meetings in each of the eighty circuits comprised within the limits of the two London districts, and influential deputations have been appointed. Three ministers and three leading laymen attend each meeting, and state the object of the fund. Nearly 10,000*l.* additional was promised last week, which, with the contributions at the inaugural meeting at City-road Chapel, will make a total for the metropolis of 40,000*l.* It is expected that by the end of the month the contributions to the fund from the two London districts alone will reach 50,000*l.* The meetings in the provinces are postponed for the present, in consequence of the depression in trade and prevailing distress. A pleasing circumstance in connection with the Thanksgiving Fund movement is the offer by a gentleman in Birmingham, who has already promised 1,000*l.* of 9,000*l.* additional to found an orphanage for the children of Wesleyan Methodists, on condition that a similar amount be set aside for the same purpose from the surplus of the fund, or other connexional contributions. It is decided that the new Theological College for the training of ministerial students in the Midlands be built at Handsworth, Birmingham; an estate of eighteen acres has been purchased, and there will be as little delay as possible in making preliminary arrangements. There is to be accommodation for seventy students. Considerable interest is being felt by all branches of Methodists in Great Britain and America respecting the action about to be taken in furtherance of the proposed Ecumenical Methodist Conference. The object contemplated is to harmonise and unify the different Methodist organisations, and to bind together in closer fellowship a people essentially one in doctrines, spirit, and purpose; also to lead to such adjustments in missionary work as to prevent friction and waste. On Monday evening one of the meetings for this week in connection with this great movement took place at Spitalfields Wesleyan Chapel, under the chairmanship of the Rev. J. Curnock, and the gathering was a large and successful one, resulting in a total of promises and donations to the amount of 235*l.* Other meetings for the same object were also held at the German Mission Chapel, East-end, Bethnal-green; Wesleyan Chapel, Bayswater (Denbigh-road); and Brighton; at all of which there were ministerial deputations and lay speakers, and the amounts promised far exceeded the most sanguine expectation.

THE SPURGEON BAZAAR TESTIMONIAL. — After having been open for four days beyond the time originally fixed upon by its promoters, the Spurgeon bazaar came to a close on Thursday night. The success which has attended the bazaar since its opening on the last day of 1878 is regarded by its promoters with the utmost satisfaction and pleasure. The movement, while professedly started to compliment Mr. Spurgeon, has resulted in the securing of a permanent source of comfort and happiness to several aged and deserving people. Mr. Spurgeon declines accepting a penny of the proceeds of the bazaar, whether received through private subscription or by the sales at the stalls. The entire amount goes in investment for the benefit of those of whom Mr. Spurgeon writes:—"The objects of our care are not far to seek; there they are at our gates—widows worn down with labour, often pale, emaciated, delicate, and even consumptive—boys half-famished, growing up neglected, surrounded with temptation. Can you look at them without pity? We cannot. We will work for them as long as our brain can think and our pen can write and our heart can love; neither sickness nor weariness shall tempt us to flag in this sacred enterprise. Our brethren in the trusteeship will watch the expenditure, and plan to use all our funds economically; and our masters and teachers, and matrons and friends, will hold on in loving zeal to bless our poor people. . . . . Ought we ever to have an anxiety about funds? If our management be approved by Christian people, should we ever have to spend a moment in raising money? The work is of the Lord, and therefore the Lord's people should help us in it. . . . No collector shall ever draw a commission from us for dogging unwilling subscribers, nor will we press and squeeze niggard gifts from reluctant hands. God will see to His own work, and though we do not use the method of sitting still and waiting without action, but rather stir up the minds of the Lord's stewards by way of remembrance, yet we are sure that He who feeds the ravens will give His children bread." The sum received towards the bazaar testimonial from private sources amounts to 3,000*l.* On Wednesday night the aggregate of sales at the bazaar reached the sum of 3,060*l.*, of which 400*l.*, or thereabouts, had been taken during Tuesday and Wednesday, and the receipts of Thursday equalled those of the preceding day. Thus the entire proceeds of the movement will reach 6,500*l.* Mr. Spurgeon himself, yielding to the earnest solicitations of the majority of his flock, has consented to take a repose of three months' duration, during which he intends residing at Mentone, France. Mr. Spurgeon was, of course, unable to preach on Sunday.

WRENTHAM CONGREGATIONAL CHURCH. — On Wednesday last was celebrated a threefold anniversary—the two hundred and thirtieth of the formation of the Congregational Church at Wrentham; the hundredth of the erection of their place of worship; and the thirtieth of the pastorate of the Rev. John Browne, whose name is so familiarly connected with the Free Churches in the Eastern Counties. With a laudable desire to signalise the centenary in a special and useful manner, it was determined to thoroughly renovate the chapel. At the cost of some 200*l.*, the interior has been made quite comfortable and neat in appearance. The greater proportion of the expenditure incurred has been met by friends of the pastor, and the remainder by members of the congregation and the proceeds of a sale of useful and fancy articles. There was an afternoon service in the chapel on Wednesday afternoon, when the Rev. W. Scott, of Ipswich, preached, and prefaced his discourse with some references to the antecedents of the church, and to Mr. Browne's position. At about half-past five o'clock about 300 persons sat down to tea in the schoolroom. A public meeting was held in the chapel at half-past six, Mr. Edward Grimwade, of Ipswich, occupying the chair. There was a large attendance. The meeting having been opened by singing, and prayer by the Rev. J. Browne, the chairman made a few introductory remarks, and then called upon Mr. Browne to give the history of the place, its work, and usefulness. Mr. Browne, in proof of the statement that this was the two hundred and thirtieth anniversary of the formation of this church, handed to the chairman the writing that was drawn up by John Phillip, the first pastor, dated February 1, 1649, and read at the first meeting and gathering into church fellowship. For proof that the chapel was at any rate one hundred years old, he said that if they looked on the key-stone of the arch in front of the chapel they would see the date, 1778. In taking up the old pulpit they found this inscription on the back of a board:—"I, Robert Manthorpe, laid this floor, and I won't take it up any more—(loud laughter)—Feb. 5, 1779." The third fact was that he himself had been pastor of this place now for thirty years. His first sermon was preached here as pastor on Jan. 7, 1849, but he had been here four months previously as assistant to the Rev. Andrew Ritchie, serving in his absence. Of course the first feeling he had cherished was that of gratitude to God who had preserved him during all these years, and had given him His sustaining mercy. In prospect of such an anniversary as that they were celebrating, they thought they ought to repair the old chapel and make it last for another generation at least. They proposed to lay out £100 as an expression of thanks for God's kindness to the church during the thirty years past, but found it necessary to go much further than their original intention, and he was not sorry they were driven to it; instead of the chapel lasting another thirty years, it would last a hundred—(applause)—if Dissent should last so long. He began to think, however, that Dissent would not last so long. There would be no Dissent if there were no Established Church—(applause)—he hoped they would have a place in this town so long as the Establishment existed. The result of their efforts had been that the chapel had been thoroughly repewed on the ground floor, and other repairs were also made. For more than twelve years after the formation of this church (about 1672) the congregation met and worshipped in the parish church. They were driven from there in 1662. Ten years after that there was a meeting-house erected. Some time in 1710 a new meeting-house was built at the old Meeting House Farm. In 1778 the present building was erected. They, therefore, had in succession four places of worship since the church was first established. Well, they had thoroughly repaired and cleansed the old building. The pulpit front had a history. The front panel was a portion of the old parish pulpit. He bought it at an auction some time ago, and he had now put it in the place of honour in this building. It was part of the pulpit from which their two first ministers were ejected in 1638 and 1662. He intended to have their names emblazoned on the panels in red letters. They had endeavoured in this structure to do almost an impossible thing—to make Church and Dissent amalgamate. (Laughter.) The wings of the pulpit were his own pulpit spread out—(laughter)—and the centre was the old church pulpit; and altogether he thought when they were properly put together and finished off, they would have as respectable an appearance here as anyone might wish to see. And he did this in memory of the men who were ejected from this pulpit. (Applause.) Mr. Browne then referred to various financial matters, mentioning that the chapel, which was copyhold, had been enfranchised, a gentleman having sent him 100*l.* for the purpose; and a member of the congregation, before he died, gave him 200*l.* in trust for the benefit of the congregation. That sum had been placed out on mortgage. The chairman said there was a wonderful power in the history they had just heard, and proposed that all should join in singing to God. The *Te Deum* was then sung by the choir, after which the chairman spoke to the young about civil and religious liberty and the way in which they were obtained. The Rev. J. Calvert maintained that Nonconformity had been a great power in the past, and urged the need of personal consecration to make it so in the future. He paid a glowing tribute of respect to Mr. Browne. Other addresses were delivered by the Revs. F. Goodall, E. Wilson (Southwold), and A. Dowsett (Halesworth). A vote of thanks to the chairman and speakers was proposed by Mr. Browne, and seconded by Mr. Hall. The day was altogether a success.

Mr. Alfred C. Haddon, son of Mr. J. Haddon, publisher, of Bouverie-street, who passed his Cambridge B.A. examination in June last, has just gained a first-class for comparative anatomy in the natural science tripos. Mr. A. C. Haddon has also had a grant from the University to prosecute special studies at the Zoological Station, Naples, during the ensuing spring.

At an influential meeting held at Londonderry it has been resolved to establish a lectureship and scholarship to perpetuate the memory of the late Professor Smyth, M.P., the father of the Sunday closing movement. Several members of Parliament promised their support.

THE "PRINCESS" PHOTOGRAPHIC ALBUM.—Messrs. Collins, Sons, and Co., of London, Edinburgh, and Glasgow, have brought out a unique album under the above title, which is, without exception, the most elegant we have seen. The size being super-royal quarto, there is space for *cartes de visite* and cabinet photographs of different shapes. Each page is illustrated by the first artists with a different and original design, delicately tinted, which has the effect of throwing up the object without distracting attention from the photograph itself. Some of these settings are a triumph of artistic taste and inventiveness. The "Princess" Album is handsomely bound in morocco, and is suitable as a useful and elegant present, or as a choice ornament to the drawing-room.

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The Nonconformist.

WEDNESDAY, JANUARY 15, 1879.

THE WEEK.

As was expected, the long and arduous march of Generals Stewart and Biddulph has ended in the occupation of Candahar, the second city of Afghanistan, which was entered on the 8th; the governor and most of the Ameer's officials having previously fled towards Herat, and the garrison disbanded. A previous cavalry skirmish, in which the Afghan horsemen were easily defeated, prepared the way for this result. Here the British force is expected to repose for the next two months at least, the passes in the direction of Cabul being blocked with snow. The other news of interest relates to General Roberts, whose gratuitous raid into the Khost country was noticed a week ago. Although the population appeared to be friendly to the invader, their fighting men, the Mangals, made secret preparations for a night attack on the camp of the small and isolated British force. They were anticipated. General Roberts took the initiative, and totally defeated the poor wretches who presumed to defend their own country against an entirely unprovoked invasion. Lord Lytton announces with pride the "brilliant victory" gained by the British arms. Gough's cavalry did "great execution," driving the enemy back, and setting fire to their villages, and the retreating Afghans were mercilessly butchered by the Punjaub horsemen who, with the loss only of half-a-dozen, slaughtered or captured 400 of the enemy. It is not surprising to hear that the principal chiefs have tendered their submission, being awed by what the Indian Viceroy describes as "the great moral effect" produced by this massacre. His Excellency, moreover, reports home that Jellalabad and the Khyber Pass are quiet; that General Roberts has returned unmolested to Kuram; and that the general feeling in Afghanistan is "very strong" against the Ameer and Russia.

Shere Ali is now in Turkestan, under the protection of General Kaufmann, who is not a little embarrassed with his Afghan fugitive. The Ameer invokes the mediation of Russia; but it is semi-officially announced that the Czar, while according to him "sympathetic hospitality," will decline all intervention on his behalf. In fact, Shere Ali, having served the purposes of Russia, is to be shabbily left in the lurch. There is no authentic news relative to Yakoob Khan; the report of his flight to Herat being discredited. Efforts are being made to effect an arrangement with him, and, according to the *Times*, the acting rule of Afghanistan has been officially informed of the terms on which the Indian Government are prepared to make peace. All campaigning being at an end for two months at least, he may probably prefer to temporise, and await the issue of renewed attempts to harass the several British columns at Jellalabad, Candahar, and Kuram by cutting off their convoys. Experienced officers declare that it will be impossible during the winter months to keep the Khyber Pass free from the marauding Afreedees.

The news from South-Eastern Europe is of the usual complexion. The International Commission in Roumelia having effected so little, owing to the passive and active opposition of the Bulgarians, wish to have their powers prolonged; to which Russia will consent on the understanding that her troops meanwhile remain in possession of the country. The final treaty between the late belligerents is still being negotiated at Constantinople, but every few days fresh obstacles arise. We are told that *when* the ceded Albanian territory is surrendered to Montenegro—the Albanians still threatening armed resistance—*when* the Porte has given an ample guarantee for the payment of the pecuniary indemnity; and *when* the stipulations exacted by Prince Labanoff are embodied in a definite treaty, Russia will withdraw her forces from Adrianople and Roumelia. The long delay increases the difficulty. The population of Roumelia will not hear of the return of Turkish troops, and threaten insurrection if it is attempted. How the Treaty of Berlin in this respect is to be carried out remains as perplexing a problem as ever.

The French Chambers reassembled yesterday but the proceedings were of little interest. As a matter of course, M. Grévy was again appointed President of the Lower House, and it is expected that M. Martel, a quiet Conservative Republican, will be elected to the chair in the Senate. To-morrow M. Dufaure's Cabinet will submit its new programme to the French Legislature. The desire of a large section of the triumphant Republicans to impose a definite policy upon the Government has been frustrated by the wise counsels of M. Gambetta. M. Dufaure and his colleagues have given an earnest of their good intentions by replacing General Borel by General Gresley as Minister of War, and by adopting a comprehensive amnesty, which is to be promulgated to-morrow. M. Gambetta's organ demands definite reforms in a tone which indicates considerable hesitation on the part of Ministers. But, according to report, they are prepared gradually to weed out functionaries hostile to the Republic, to grapple boldly and liberally with the education problem, to restrict the usurped powers of the clergy, and to eschew Protectionist dogmas giving effect to their commercial policy. In fact, they propose to steer a middle course between the Right and the Extreme Left.

Prince Bismarck's measure for restraining freedom of speech in Parliament, on which we have commented elsewhere, has excited a very bitter and angry feeling throughout Germany, and the Liberal Press, already muzzled, eagerly quotes the adverse comments of foreign newspapers on the subject. To shield the Chancellor from popular odium it is now announced that the measure was introduced by the direct command of the Emperor. This may greatly embarrass its opponents, and there are already signs that they will eventually accept some compromise which will suffice, in Prince Bismarck's unscrupulous hands, to effect the intended object. What a contrast does Germany present at the present moment to France where, without any restriction on free opinion, a Constitutional system is being gradually, and, we hope, firmly, consolidated!

The death of Espartero removes from earthly scenes a Spanish celebrity who has outlived his reputation, and almost the remembrance of the events in which he was a prominent actor. It is rather hard upon the deceased general that he should be put in the same class as Narvaez and O'Donnell. Espartero was something more than a military adventurer. If he had possessed sufficient firmness of character, he might have been the Cromwell of Spain. Throughout his career—at all events after he rose to a foremost position—he held fast to the principle of constitutional Government, and refused to become the tool of absolutism. Nor can he be charged, like contemporary military generals, with narrow self-seeking or lack of patriotic feeling.

During the past week the thermometer has exhibited violent fluctuations. The second frost of the season, which, though not prolonged, was very severe while it lasted, broke up on Sunday night, to the disappointment of robust people and the lovers of skating, and to the great relief of thousands of our population whose means of livelihood were cut off by the Arctic weather. Those who may have seen the ice floes on the Thames towards the end of last week, and the desolate aspect of the river shores, will rejoice at a change which has given new life to that great highway. Whether the present mild and moist atmosphere will soon be replaced by another hard frost time will show. Considering the widespread distress which prevails in all our industrial centres, it is hardly to be wished. It has been a trying winter throughout Europe, but in no country, perhaps, have its severities been so concentrated as in Scotland, where snowstorms have alternated with fierce gales for some weeks past.

An outbreak of plague in Russia carries the alarmed imagination back two or three hundred years, when various parts of Europe and of England were decimated by the terrible pestilence. It appears that the dreaded disease first manifested itself among the Cossacks who returned from the seat of the recent war, and at the outset it was supposed to be a malignant form of typhus fever. The neglect of common sanitary precautions and the general habits of the lower orders in Russia assisted to spread the contagion, and in the first three days of the present year, out of 195 persons attacked no fewer than 143 died. Since that time the accounts have become more alarming, and in some districts the mortality is said to be ten per cent. of the population. The Russian authorities are now thoroughly awake to the danger, and strict measures of quarantine have been adopted so as to prevent the plague from spreading beyond the region of Astrachan, where its ravages have hitherto prevailed. At present there seems to be no adequate ground for alarm in Western Europe, and it is to be hoped that the scourge will be a means of improving the sanitary condition of Russia, which, away from the glitter and tinsel of palaces, is as abominable as can well be.

England and her Government are being gradually brought into contact with rulers and peoples absolutely unknown a generation ago. Amongst these we may include the Ugandese, who dwell on the shores of the Victoria Nyanza. Some time since we heard of the "conversion" of King Mtesa to Christianity by Mr. Henry Stanley. That African potentate has become so far Christianised as to treat with great consideration the agents of the Church Missionary Society, and his civilising tendencies are manifest in his resolution to send envoys to the British Court and here; if, as Lord Salisbury somewhat grimly says, "they succeed in reaching England," they will no doubt be received with all courtesy and distinction.

The destruction of the Birmingham Free Library may be regarded as a national calamity, inasmuch as many of the volumes burned were the only known copies in existence of some works or some editions. The Shakespeare Library of 8,000 volumes is said to have been the most complete collection of the kind in the world. The Reference Library had been got together with great labour and at vast expense, chiefly under the direction of Mr. Samuel Timmins, J.P., a local antiquary, and was considered to be one of the best in all departments. The Cervantes collection, also consumed, was the recent gift of Mr. Wm. Bragge, and contained the fruits of many years' devoted labour in pursuit of all known editions and translations of the renowned Spanish author. The Staunton Warwickshire collection of prints, drawings, engravings, and water-colours representing old and historic buildings now pulled down, also perished. Thus it is not merely the money loss, although this will far exceed the 24,000*l.* for which the buildings and their contents were insured; and if the volumes could be replaced there is public spirit and generosity enough in Birmingham to provide the requisite funds. Already the people of that enterprising town have begun to devise means for providing another library. But the original folios of the 1632, 1664, and 1685 editions of Shakespeare, with the rare quartos and the numerous "ana" collected by the late Charles Knight and J. O. Halliwell, besides the other special and unique books in the collection, can never be replaced. To add to the general mortification, it now appears that if water had been accessible at once the fire might have been extinguished, but the pipes were frozen, and the engines could not get to work for some considerable time. This enforces anew the lesson as to the imperative need for internal hydrants and hose that may be used at a moment's warning.

Conflicting statements have been published within the last week respecting the strike on the Midland Railway. The spokesmen of the goods guards, and of those employed in some other departments on the line, alleged that they were united and determined in their resistance, and that the company was being seriously embarrassed by the strike. That there was a temporary congestion of the goods traffic is admitted, but the directors and the leading officials say that the difficulty has been surmounted. They also report that at Leeds, Derby, Manchester, and elsewhere on the line, the guards have returned to work, and that the strike was virtually at an end on Monday. If so, it is to be hoped that the victory will be used with moderation and gentleness towards the men. There is also an uneasy and restless feeling on the part of many employed on the Great Northern Railway, arising out of notices of reduction in wages, and interviews are being sought with the directors to induce them to reconsider the case. It is to be hoped that extremities will be avoided, as seems, happily, to be the case in the extensive and important engineering trade. In this case the anticipated renewal of a struggle over the nine hours has been averted by some of the leading employers announcing their intention not to risk an outbreak on that ground. Probably the state of the trade will lead to some modification of wages, and the recent manifesto of the men seems to indicate that they are prepared for this. The threatened strike among some thousands of colliers in South Yorkshire and North Derbyshire against a reduction of 12½ per cent. in wages, also promises to collapse. Mr. Mundella, M.P., has written a judicious but urgent letter, with a view to induce the men to consent to arbitration, and it is hoped that the advice will be accepted.

The reciprocity craze continues to spread among the unthinking of all classes, who have jumped to the conclusion that herein lies the panacea for the depression of trade. It is commonly reported that our Premier favours it, as does Prince Bismarck in Germany, and unmistakable symptoms appear that Continental Governments—especially those of France and Germany—wish to put an end to existing commercial treaties. We need not be surprised if the old battle of free trade has to be fought over again even in England. True, the burden of proof rests with those who would change our existing system for what Lord Jersey calls "protection in a fancy dress"; and they must convince the great mass of consumers that they would not suffer by the change. The new issue of that most useful publication, the "Financial Reform Almanack," opportunely gives a bird's-eye view of the tariffs of foreign countries in comparison with our own and with those of the Colonies. The practical lesson is that if reciprocity were insisted on there are only the insignificant colonies of Hong-Kong and the Straits Settlements with which we could trade, and not a single foreign country; while if the retaliatory system were adopted, as urged by some, we should be in a fearful condition as regards necessary supplies of food. The old sophism is being once more freely uttered about taxing the foreigner because he will not adopt free trade; whereas we should be taxing ourselves yet more heavily.

THE PRICE OF WHEAT AND LAST YEAR'S CROP.—Mr. T. C. Scott says in the *Times*:—Labour, both in town and country, is at present extensively unemployed and indifferently remunerated; but this circumstance will not diminish the consumption of the cheapest of all food, wheaten bread, although it may lessen that of dear animal food. Our foreign requirements for the cereal year 1878-9 will, therefore, be thirteen million quarters, nearly equal to the largest importation we have ever had. This immense foreign requirement would in bygone years have enhanced the price of home-grown wheat, but now it has no such effect; for the average price of wheat at the present time is lower than it has been during this century—namely, 39s. a quarter. Taking it at 40s. a quarter, the English product will only realise 21,000,000*l.*—equal to 6*l.* 5s. per acre on the area under this crop. Deducting the cost of production and marketing, very little, if anything, will remain for the cultivators' remuneration. This, though a bad look-out for them, is undoubtedly a boon to the consuming million. Taking our foreign requirements at the same rate, the cost will be 26,000,000*l.*, and last year the same quantity would have cost 34,500,000*l.* The aggregate saving, therefore, to the consuming public in the cost of wheat will this year be 15,275,000*l.* over that of last, partly at the expense of the home grower and partly at that of the foreigner. The small residue, if any, which will be put to the latter appears a very inadequate inducement to continue the cultivation of wheat, and it is only the anticipation of better prices that can induce the area to be extended.

Correspondence.

A WORD ON "CONSISTENCY."

To the Editor of the Nonconformist.

SIR,—In your issue of the 24th ult. there appears a letter on "Consistency," signed S. Smith. I am somewhat late in calling attention to it, but hope I may be allowed to offer a few remarks on the protest which that letter contains. The charge of inconsistency is one with which public men, controversialists, and others are so frequently assailed that no apology needs be offered for saying a few words about it. I do not know how Mr. Smith himself would define "inconsistency," but it is evident that the use made of that term in controversy would justify the assertion that, in the opinion of many, the penitent Prodigal and the Apostle Paul were very inconsistent men. When Mr. Gladstone offers a few remarks on the relation between Church and State he is immediately reminded of views expressed by him nearly fifty years ago. In short, it seems to be taken for granted that, once a person has spoken his mind on any question, he is to be for ever debarred from saying anything to the contrary. I need not point out the injustice of such an attempt to imprison the mind and put an end to free and honest deliberation. A man who thinks may have to censure many of his own previous judgments and convictions, and those who charge him with inconsistency for so doing are simply persecutors.

A still more unjust, and, in fact, ridiculous form which this charge of inconsistency assumes is when men are denounced for expressing opinions at variance with those held by their predecessors or forefathers. Mr. Smith, for example, seems to think that because Nonconformists supported a war policy in 1857, any Nonconformist who denounces the bishops for their silent vote in 1878 is guilty of inconsistency. I for one refuse to be implicated in what was said or done by Nonconformists in 1857. There are thousands of Nonconformists who, like myself, had nothing to do with the controversies of 1857, and nevertheless think themselves at liberty to form and to express their own opinions. It is monstrous to hold the present generation accountable for the conduct of the past.

Even with regard to the conduct of certain Congregational ministers who, as Mr. Smith alleges, gave vent to bellicose sentiments at the Union meetings in 1877, I am at a loss to see how this charge in inconsistency is to be supported. I do not myself know what was said or done on the occasion referred to, but even if warlike sentiments were freely indulged in by some ministers at that time, are all Nonconformists who are opposed to war to be tongue-tied? I should be very much surprised if it could be proved that any considerable number of Nonconformist ministers, Congregational or otherwise, were in favour of a war-policy in 1877, but whether or not, those who were against war then may surely be allowed freedom of speech in denouncing it and its abettors now.

It appears to me that we have no right to accuse any man of inconsistency unless his speech and action are at variance with what he professes. This may not appear so to Mr. Smith, and I shall not wonder if it does not, for he plainly insinuates that had Mr. Gladstone been at the head of the Government which has unjustly carried fire and sword into Afghanistan, Nonconformists who condemn this war would have applauded it. The only reply with which I care to meet this veiled accusation is to quote the words with which that gentleman concludes his letter, "Thou art inexcusable, O man, whosoever thou art that judgest."

On one point Mr. Smith is silent. The silent vote which the bishops gave on Dec. 10 was not merely in favour of war, but, what seems to me to have been a much graver crime, the conduct of the Government. If a Christian bishop may be excused for justifying duplicity, fraudulence, and falsehood, or if Nonconformists are to be charged with inconsistency when they denounce bishops who put their *imprimatur* on such a policy, we may raze our churches to the dust and throw our Christianity to the winds.

Yours respectfully,
F. SONLEY JOHNSTONE.

Merry Hill, near Wolverhampton.

OFFICERS OF THE CHURCH.

To the Editor of the Nonconformist.

SIR,—I am no Scholard, but can make out most what I hears; but there be things the Parsons as have been supplyin us for 5 year, which hev put me out. The fust is when they prays for the "the various Sections of the Christian Church," and the other is prayin for the "Hoficers of this church." Now, Sir, if it was the Sarmon, it would not matter very much, but I like to be sure about what we air prayin for. Our minister that was he never prayed for neer a one on em, and *He knew*, bless you, moren the hull on em. One day the Piscopal Parson called on me. We air friendly, though he know I'm a Baptist hout and hout. So I axed him, and he said there warnt no sich thing as Sections in the Church. "John," said he, "the Church is one and indivisible," and he shewed me Scriptur for it, and sure enough it is so. Says he, "John, the Church is one body. Now, John, your own sense will tell you, if a living body was cut up, it would die. Sections, indeed!" said he, "they don't know what they're talking about." Well, I darsnt ax him bout the Hoficers. I have a friend as is a Jip at Trinity. He told me as how he heerd a Gentleman say, when they was dinin at All, "I'll take a *Section* of that pudding, if you please;" "and John," says the Jip, "you may depend ont, a Section is a slice." "You go to Jeruslem," says I, "that aint it I'm sure." Well, as we was argufyin up came another Jip—a proper wideawake chap, so I axed him, and he said Sections was the differing horders in the Church—Tip-top people fust, then the Grocers and Bank Clerks, and sich like, and last of all working people. Well, now, thats it, I'm thinking. Only the poor ought to be prayed for *fust*, for Apostle Paul, he ordered Timothy to pray for all men—*before* the Kings and the big uns. Now, if that is not *it*, mebbe you'll tell me.

Then they Hoficers. What be they? In coorse I want to know, 'cos if I don't, how can I pray for them? I do know the Sogers Hoficers, but they isn't the sort. I was desperit bout this. So one day I axed a young gentleman who lodges at my house (he has the best rooms), and is studyin for his degree. He is a Scotchman, and belongs to the Presbyterian religion. Says he, "I don't know, John; but in my country we call the Doorkeeper of the church the Officer of the church. You call them beadles here." "You don't mean that?" I says. "Yes, I do," says he. "Well, I never; I must be stoopid not to think on that. But that's it, you may depend; and it shew a nice feelin' in the Parsons, thinking about our doorkeepers, for they be decent, 'spectable, both on em. Only they ought to have prayed for our Deacons as well. In coorse I am glad the doorkeepers hev been prayed for, but so ought the Deacons, and, you may believe me, they aint be prayed for these five year."

Now, I'm sure they is the very fust-ratest Deacons ever was, every one on em, and how the Parsons forgot em I cannot understand. They might have known how respectably everything is managed. If you put this in your paper, they will know.

Yours to command,
JOHN BLUNT.

Cambridge, Jan. 9, 1879.

VACCINATION PERSECUTION.

To the Editor of the Nonconformist.

SIR,—The letters which occasionally appear in your widely-circulated journal on the subject of compulsory vaccination have been very instructive; and the subject has assumed additional importance viewed now in the light of the now celebrated return of Mr. Hopwood. There is not wanting evidence to show that that return—or, rather, the conclusions deducible from it—have awakened throughout the country the conviction that vaccination is not the unmixed blessing that its promoters have claimed for it, but that, on the contrary, the gravest dangers, inimical to the health of the nation, lie concealed in the practice, even when carried out under the most favourable conditions. Such independent research and observation as I have been able to bring to bear upon the subject have only served the more strongly to confirm me in the view that vaccination is a grave delusion, and is destined sooner or later to be relegated to the limbo of great medical mistakes.

The recent case of Mr. William Tebb, residing at Regent's Park, summoned before Mr. Cooke for the twelfth time by the St. Pancras Guardians for refusing to have his daughter vaccinated, is instructive, as showing the vindictive attitude of a body of guardians towards a high-minded gentleman, who, having satisfied the penalty annexed to the law, still dared to have the courage of his opinions, and also as presenting in a vivid light the unsympathetic perfunctory demeanour of the stipendiary towards the unfortunate subject of these repeated prosecutions. Now, sir, I confess to sharing the sentiment that somebody has avowed, of having respect for a "good hater," and a "good hater" may doubtless very well be a foeman worthy of an anti-vaccinator's steel. But the mean, paltry malice of the little great men who represent the bumbledom of St. Pancras is surely a spectacle to "make the angels weep." For myself, I know scarcely which it excites more—my pity or my contempt. But the proceedings of the magistrate

demand a word, especially the doctrine enunciated by Mr. Cooke with reference to the duty of magistrates in a case like that under notice, a doctrine, indeed, to which I am inclined to take exception. Mr. Tebb, it may be observed, put forward powerful pleas in his defence, and cited facts which left no doubt of the specially vindictive character of the prosecution. The report says:—"He remarked that he was made a victim in St. Pancras, for while he was being continually prosecuted a neighbour of his, a doctor, who had once been a vestryman, and who had five children unvaccinated, was not proceeded against. Another vestryman, who had two unvaccinated children and was not prosecuted, had told him (Mr. Tebb) that he *had arranged* it." Now, if the facts are as here alleged, there was undoubted ground for the magistrate taking cognisance of them. But apparently the magistrate ignored the facts. Again, there is on record a notice from the Local Government Board to Boards of Guardians, intended to discountenance the repeated prosecutions of cases where, like the present, the parent has a conscientious objection to vaccination. But the magistrate, upon this being brought to his notice, declined to be guided by it. Further, the manifest evils flowing from vaccination were pointedly laid before the magistrate, and his attention drawn to the altered distrustful tone towards the acts of those whose opinion carried weight. But the magistrate had little respect for either opinions from eminent authorities, official records of the Local Government Board Office, or the undeniable evidence as to the vindictive character of the prosecution. To quote the report:—"Mr. Cooke observed that that order (the Local Government Board) did not affect him. If the Guardians decided to take proceedings against persons, and they came before him, he must be governed entirely by the Acts." Again, Mr. Cooke says:—"The Legislature had passed the Acts after hearing the very best evidence on both sides, and it was therefore absurd for a police magistrate to say what was to be, or what was not to be." That may be a convenient doctrine for a timid magistrate, or one who has a loose perception of the obligations devolving upon him; but it is not the doctrine of the just judge, to whom justice is superior to all other considerations, and who essays to hold the balance as in the sight of God and man. The duty of a judge is to hear the case before him completely, and to judge justly and righteously upon the whole evidence. The whole evidence in the present case has not been adjudicated upon, and to that extent the defendant suffers unmerited prejudice. It may be urged that for the judge to interpose his judgment between Parliament and the people might develop into a grave evil. But the objection is one rather of theory than of practice. Happily for humanity, those laws which most nearly affect the well-being of civilised peoples are, in the main, based upon, and executed with, equity and justice, so that the possibility of this necessary interposition being brought into frequent exercise is one of the slenderest tenuity. But if the judge were what I have submitted he should be—as much the protector of the law-governed as of the law-maker—then manifestly our legislators would have to take him into account. He would exert a salutary influence upon Parliament itself, and the considerations perpetually present in the mind of the latter would be, whether the just man on the Bench would administer such a law or no. "Such just judges," says an eminent modern writer, "by their righteousness and humanity, would preside, though invisible to Parliament, over its rough thoughts and passions. And when cases arose in which such judges could not administer the law without hurting their consciences they would ascend from the Bench and become simple citizens—the greatest reformers of all. . . . Judges who do less than this are bribed by their offices; they are venal and corrupt judges; and the repeated saying that they have nothing to do with the laws but to administer them means that they do not hear their causes, but are the machines of the corruption of the world—its violence clothed in ermine."

I am, Sir, yours faithfully,

A LOVER OF JUSTICE.

Jan. 11, 1879.

We have received a printed copy of the first sermon of the twenty-fifth volume of Mr. Spurgeon's weekly issue of his discourses, numbering in all 1,451 sermons. This is an event unprecedented in sermon literature, and it is stated that the demand for Mr. Spurgeon's sermons contained in this weekly publication is as great as ever.

Messrs. W. D. and H. O. Wills, of Bristol, the well-known tobacco manufacturers, have obtained a perpetual injunction against Mr. Watts relative to the use of their well-known trade mark, "Black Jack," the defendant to pay the full costs.

THE FAILURE OF THE CORNISH BANK.—The failure of the Cornish Bank still produces considerable excitement in the Truro district, but the run on the other banks has somewhat subsided, though the poorer classes continue to withdraw their small savings. Nothing definite has transpired with reference to the Limited Company which was in progress of formation for taking over the business of the bank, and creditors are still apprehensive, considering the various interests at stake, that the estate may be thrown into Chancery. The meeting of creditors on the 28th will clear up many misapprehensions now entertained, and is looked forward to with much interest.

AMERICAN JOTTINGS.

The New England Society is a body of considerable renown, embracing some 250 of the best-known and most highly-esteemed public men, who, among other things, hold an annual festival in New York, to commemorate the landing of the Pilgrim Fathers. The dinner itself is a splendid repast, and it is followed by some of the very best speaking that can be secured. At the seventy-third festival, on December 23, the principal speakers were Secretaries Evarts and Sherman, Senator Blaine, Dr. R. S. Storrs, and Presidents Seelye and M'Cosh. There was the usual flow of wit and wisdom over New England history, character, and achievements; the usual utterances of patriotic prophecy; the blending of playfulness and strength characteristic of the gathering of men like these, away from home some of them, but New Englanders in nobleness of spirit and earnestness of life. Dr. Storrs responded to the toast, "The Clergy of New England," and none need to be told that the speech was worthy of the theme. Secretary Sherman's emphatic expressions upon the maintenance of the national faith were peculiarly appropriate at the present juncture, and worthy of the occasion on which they were offered. Secretary Evarts' address was a brief plea for free commerce, so far as selling to other people is concerned, but it was not so clear that he is in favour of free buying. The pith of his speech was in the following paragraph:—

But, gentlemen, we must not wait here, standing as on one leg and then on the other, thinking which foot we shall put foremost in our progress to that harvest field. If we wish to build ships, let us build them; if we wish to buy ships, let us buy them. If we wish to sell raw material, let us sell it; if we wish to sell the products of industry, let us sell them. But let us understand that none of these great processes are to be carried through by or in our generation, except by the same enterprise, the same courage, the same self-denial which made out of the poor, poor outcasts from the Old World the great men that we now have.

Preparations continue to be made for the next Presidential and Congress elections, and it is said that honest money, honest men, honest measures, and honest elections, with equal political rights for all legal voters, are to be the great watchwords of the Republican party in 1880. They will carry the North, and leave Democracy to muse on the blessings of a "solid South."

After a test of two years the Congregational ministers of Chicago are discussing the value of Mr. Moody's work in that city. They reach the conclusion that a "quickening" of all the Protestant churches sprang out of that winter zeal, adding to them many good members, and being still very perceptibly felt for good. But one confession they did not make—that Mr. Moody taught many ministers a new and simpler way of preaching and interesting the lay members in Christian activity. The same ministers in discussing popular amusements at a recent meeting, generally agreed that cards, billiards, theatres, dancing, &c., were not evils in themselves, but had become evils, and that the line of true reform lay, not against amusements *per se*, but in overcoming evil with good.

The annual report of Plymouth Church, Brooklyn (Henry Ward Beecher's), shows that seventy-two new members were admitted in the past year; twenty-six died; forty-eight were granted letters to other churches, one was excommunicated, and one dropped from the roll. The total membership at present is 2,515. The pew-rents amounted to 37,000 dols. Since its organisation the church has had 4,187 members. Another leading Congregational minister of Brooklyn, who is also known to not a few in England, the Rev. Dr. Budington, has resigned the pastorate of the Clinton Avenue Church, which he had held since the organisation of the church in 1855. His reason for severing his relations with the church is the long cessation from active work advised by his physicians on account of the cancer in the mouth from which he has been suffering since last May, and the conviction that the church and congregation need the services of a pastor at once. Dr. Budington was born at New Haven, April 21, 1815, and graduated from Yale College in the Class of '34. He was ordained April 22, 1840, at Charlestown, Mass., and at the same time installed pastor of the First Congregational Church at that place, where he remained till 1854, when he went to Philadelphia and officiated for a short time at the Western Presbyterian Church. He was then called to the Clinton Avenue Congregational Church, and entered upon his duties there April 22, 1855.

Bishop Simpson's lectures before the Yale theological students are considered among the ablest that have been delivered in the Lyman Beecher course. They are being reprinted extensively by the Methodist press. Joseph Cook seems to be arousing as much interest and enthusiasm as ever by his course of lectures on labour questions. He is at present dealing in his own trenchant way with factory work and workers, and the reports of his utterances are sent all over the United States. Here is one of the most recent:—

My feeling is that as long as the explosive class is in the process of growth at the bottom of society we shall have demagogues who will abuse universal suffrage. My conviction is that American institutions cannot safely permit the formation of an hereditary poor class. Cripples may drop down; but if men who are not intemperate and who are economical and industrious find that a little sickness throws them into debt and that they cannot lay up anything for advanced years, there will be an explosive class, and demagogues will employ it. There will be an unemployed and a discontented class, and politicians of the fifth rank will ride on the explosions of that portion of society into power. If we had the rule adopted—not by legislation, but by general custom—that when a man is willing to work he shall be paid enough to make the purchasing power of a day's labour equal to twice the cost of his unprepared food, or to twice the cost of the unprepared food for a family that cannot cannot labour remuneratively, how could this powder explode? How could the powder ever itself be produced? I hold that natural wages would increase the gains of capitalists, by increasing the expenditures of the labouring class. I have in mind a time when America, by justice to labour, will give renewed strength to capital, and make the industrial arrangements of the United States a model for other nations. Only the Golden Rule can bring the Golden Age.

The Chicago *Advance* is responsible for the following fragment of alleged bibliography:—

John P. Jewett, who published "Uncle Tom's Cabin," paid Mrs. Stowe 30,000dols. for that work. His wife and he had been reading successive chapters in the Washington *National Era* in which it appeared as a serial, when one evening Mrs. Jewett said to her husband, after reading a pathetic passage about little Eva, "Now, Mr. Jewett, don't sleep before you write Mrs. Stowe and secure that story to publish." He wrote to her at Brunswick, Maine, that very night. She came up to Boston, and an arrangement was made. Col. Greene, the veteran Democratic editor of the Boston *Post*, said to Mr. Jewett in November, 1859, "You ought to have the best office in the gift of Lincoln. That book did more to elect him than all other causes combined." Mr. Jewett failed in 1857 in spite of the great profits of "Uncle Tom." His publication of unsaleable anti-slavery books and the endorsements which he was induced to make on his friends' notes carried him down financially, so that he has never been able to regain his former position. He belongs to the old Garrison-Phillips school of abolitionists, and now lives in Orange, N.J.

The *Christian at Work* prints a Christmas hymn by William Cullen Bryant never before published. The first three verses are good and the last is weak:—

As o'er the cradle of her Son
The blessed Mary hung,
And chanted to the Anointed One
The psalms that David sung.

What joy her bosom must have known,
As with a sweet surprise
She marked the boundless love that shone
Within His infant eyes.

But deeper was her joy to hear,
Even in His ripening youth,
And treasure up, from year to year,
His words of grace and truth.

O, may we keep His words like her,
In all their life and power,
And to the law of love refer
The acts of every hour.

ELECTION INTELLIGENCE.

SOUTHWARK.—Mr. F. W. Soutter, honorary secretary to the Southwark Radical Club and Association, states in a letter to the *Daily News* that he has been instructed by the Political Council of the club to inform Mr. Watkin Williams that the Radicals of Southwark have decided to nominate a candidate at the next election who will be a direct representative of labour, and that they are determined to give effect to this decision, without any reference to the "so-called 'Liberal Committee of Two Hundred.'"

GUILDFORD.—The report that Sir H. Denis Le Marchant, Bart., has been selected as the Liberal candidate for this borough is denied. The Hon. G. C. Broderick has written to the papers repudiating the report that he was about to submit himself to competition with any other Liberal at Guildford or any other constituency. He says:—"In my opinion such competitions are equally inconsistent with the interests of the Liberal party and with the self-respect of candidates who have any political character to lose."

SOUTHAMPTON.—The Liberal Two Hundred of Southampton have adopted as their second candidate Mr. Henry Lee, of Manchester, who contested Salford at the last general election. His colleague will be Mr. Butt, Q.C.

CAMBRIDGESHIRE.—At a meeting of Liberals at Cambridge on Friday it was decided not to nominate a candidate for the representation of that county in opposition to Mr. Edward Hicks.

NORTH NORFOLK.—The nomination will take place to-morrow, the polling on Tuesday next. Both candidates, Sir T. F. Buxton (Liberal), and Mr. E. Birkbeck (Conservative), are holding daily meetings of their supporters. Mr. Colman, M.P., speaking at one of Sir T. F. Buxton's meetings, commented upon Mr. Birkbeck's profession of independent Conservatism, observing that the independent support of his party by a Conservative was rather a scarce thing in the House of Commons. A correspondent of the *Echo* remarks:—"The disfranchised borough of Yarmouth is a portion of the constituency, and this debased town is almost a pocket borough of a Conservative brewer, whose beerhouses almost fill the town. The town of Yarmouth decides this election. The other portion of the county constituency would return a Liberal.

Beer is master, and in all probability will win for the Conservatives. The last election was won by the Conservatives by about 110 votes. If they win this election by sixty votes the Liberals will have attained a moral victory; but the rotten borough is too much under the beer influence to allow of a complete Liberal victory."

MIDLOTHIAN.—It is stated that the Liberals of this county have unanimously resolved to invite Mr. Gladstone to contest the seat at the next election. Before the matter was mooted the county was thoroughly canvassed by a committee, who reported that, leaving out all Conservatives and all Liberals who declined to give a pledge, there remained a majority who would vote for Mr. Gladatone. The decision of the right hon. geutleman is not yet known.

TOWER HAMLETS.—On Saturday evening a large deputation representing several political organisations, both local and national, waited upon Mr. Benjamin Lucraft, member of the London School Board, to present a requisition from electors of the Tower Hamlets, inviting him to become a candidate in the Liberal interest for the Parliamentary representation of the borough at the next election. After listening to the deputation Mr. Lucraft said that in view of the character of the requisition and the hearty manner in which he had been requested to come forward as a candidate by men of all degrees of Liberal opinion he felt justified in acceding to the request, and he gave a promise that he would contest the borough, on the understanding that his election committee would find the requisite funds for the election expenses. This the deputation assured him would be done. Opportunities will shortly be given to Mr. Lucraft to address the electors.

COUNTY CORK.—Colonel Colthurst will offer himself for the representation of the county as a Conservative Home Ruler. He is the owner of a considerable estate in the county, and has recently joined the Roman Catholic Church. He will advocate in addition to Home Rule, a Radical land bill, denominational education, and the reduction of the franchise. It is believed that he will have the support of the Catholic bishops. Mr. D. M'Carthy, son-in-law of the late member, Mr. Downing, has also announced his intention to stand.

PUBLIC MEN ON PUBLIC AFFAIRS.

There was a great public meeting at Sheffield on Wednesday to hear addresses by Mr. Mundella, M.P., and Mr. Waddy, M.P., both of whom met with a most enthusiastic reception. Mr. F. T. Mappin presided.

The following resolution was moved by Mr. William Smith, and seconded by Mr. Leader:—

That this meeting disapproves of the conduct of the Ministers of the Crown in reference to Eastern affairs, and earnestly desires the adoption of a policy abroad and legislation at home which shall tend to increase the freedom, advance the prosperity, and lighten the burdens of the people.

Mr. Mundella, M.P., in rising to support the resolution, was received enthusiastically. Basing his remarks on political affairs by an earnest appeal to the Liberals to consider the advantages of electoral organisation, he noticed that some attempt had been made to influence the recent municipal elections by references to the Russian bear; but he contended that the Tories had converted that animal into a dead horse. Mr. Mundella referred at great length to the depression which existed in the country. He remarked that the Government had seemed very obtuse in realising the real condition of the nation. Even Sir Michael Hicks-Beach recently said there was no doubt some distress, but he added that it was exaggerated. (Loud cries of "Shame.") He (Mr. Mundella) averred that the distress was not exaggerated; it was not abated, and was not yet fully realised. It was a distress which not only penetrated the homes of the working classes, but it went to the hearts of the tradesmen and manufacturers, mine-owners, the bankers, and touched men of all degrees. He had never seen in the course of his experience such wide-spread depression, and suffering, and anxiety as were to be found in the country to-day. He was not going to lay all of this at the door of the Government; he had already pointed out in Sheffield the economical causes which had produced this depression; but he did say a good share of it lay at the door of Lord Beaconsfield and his colleagues. He said with Lord Derby (whose able and patriotic speech he hoped the working men of England had not failed to read) there was no hope of anything like a revival of trade in this country until they were assured that the peace of Europe was to be kept. He believed the Government had been misled as to the amount of distress, because they took the test of pauperism as the gauge of public destitution. That, he need hardly say, was a perfectly untrustworthy test. Pauperism was, he was thankful to know, one of the last things English working men thought of. The fact was, the uncertainty which hung about the state of public affairs, as a condition of the Government's policy, had had a tendency to suppress all enterprise, and to deaden all industry. It had been stated that the depression which existed in England existed all over Europe alike. He instanced the condition of France, which had never been more favourable than during the past year. Referring to the foreign policy of the Government, Mr. Mundella declared that by a policy of bluster they had placed Russia in Kars and elsewhere, and had made Russia the Power to which all the Christian nations of the East were looking for deliverance. He ridiculed the idea that the Berlin Treaty meant peace with honour. Turning to the question of the Afghan war Mr. Mundella said the Ameer had been menaced, threatened, and cajoled, and driven into the arms of Russia. Many of the earlier phases of this war had been veiled in mystery; in fact, Parliament had been frequently called upon during the past two years to register the decisions of the Prime Minister, upon which it had never been consulted. He believed this war to be one of the most wicked, unjust, and unnecessary wars which had ever been perpetrated by any country. He was almost ashamed to say that in this Afghan war were concerned the honour of England and the morality which governs it. There were no words which he knew too strong to express one's sense of the tergiversation—he had almost said falsehood—which had characterised the statements of some of the ministers in some of their communications to Parliament. The hon. member proceeded to condemn very severely the policy of the Government in seeking to cast upon the unfortunate Indians the burden of this war. He instanced the present hardships endured by the people of that country, and expressed the opinion that the people of England would be averse to any such an imposition, especially when they consider that the Afghans ought to be their allies instead of their enemies, and that they would have been so but for the blustering policy of the Government. He warned them that they could not possibly get anything out of the Afghans. They were poorer than the Indians themselves; but it was quite possible for them to spend many millions upon Afghanistan. He warned the people that it was not simply moral consequences which they had to consider in regard to the policy of the Government. They must bear in mind that the career of bombast which had been led by Lord Beaconsfield during the past two or three years entailed a fearful cost. He referred, too, to the barrenness of the present Parliament in respect to the production of home legislation, and added the conviction that the people were heartily tired of the false glitter of the acts of the Ministry. They wanted legislation that would improve the condition of our own people, and that would enable England to discharge her own duties at home and abroad.

Mr. Waddy, M.P., also supported the resolution in a speech of great length. He adverted to the extravagance of the Government as compared with the financial economy practised by their predecessors, remarking that the experience of the country was that if they got a Tory Government they got ruinous extravagance, but if they got a Liberal Government they got retrenchment and a lightening of taxation. The result of the past session, so far as home legislation was concerned, was the passing of the Irish Sunday Closing Bill, and for this they had not much to thank the Government. Remarks had been made of the little which was contained in the Queen's Speech. Perhaps it was only fair to state that this might be explained by the fact that the Government had not got anything to tell the country. The speaker next alluded to the grant which had been proposed for the benefit of the insurgents of the Rhodope, which he characterised as a perfect piece of revenge on the part of the leader of the Government upon his followers. He had got them into such a perfect state of subjection that he thought they would swallow anything. It showed the estimate which Lord Beaconsfield placed upon his followers when he presumed to call upon them to give it their support in the face of the want and misery which existed in this country. Mr. Waddy next touched upon the efforts which were being made to prejudice the principles of free trade. The men who were seeking to carry out this design were well aware of the blessings which had been heaped upon the people by free trade, and so they did not dare to speak of protection, but endeavoured to fasten their ideas on to the people by using the term "reciprocity." He dwelt upon the dangers which would be likely to ensue upon a recourse to protection, and warned the people to be on their guard against the insidious attempts which were being made to foist it upon this country. The speaker sketched the history of our relations with Russia, combating the contention that our Government had always been perfectly open and straightforward in its dealings with that country. He very strongly insisted that the late lamentable war, with all its destructive and revolutionary consequences, was an avoidable war. He had always felt that the real cause that the Government did not act straightforwardly in the first instance and insist upon Turkey doing right, was because they could not bring their minds to adopt a policy which had been publicly advocated by Mr. William Ewart Gladstone. The speaker next proceeded to review the origin of the Afghan war, joining Mr. Mundella in denouncing the campaign as unjust, mischievous, and unnecessary. He derided the explanations which had been given of the war—that Russia had sent an embassy to Cabul, while we had been refused that privilege, and suggested that the fact that we were jealous of Russia was the real excuse. The hon. member quoted from "Hansard" a speech delivered in Parliament in 1843 on the Afghan war question by Mr. Roebuck, in which that gentleman had declared that while they were jealous of Russia on the Caspian, the Government of that period were crushing Dost Mahomed at Cabul, and he created much amusement by announcing that the gentleman who supported Mr. Roebuck on that question was Mr. Benjamin Disraeli. In conclusion, Mr. Waddy declared his conviction that the Liberals would assert their supremacy as soon as ever the Government dared to invite a verdict for the Government, and he created great enthusiasm amongst the audience by pointing to Mr. Gladstone as being once more likely to take the head of a party which would raise again the standard of peace, retrenchment, and reform.

The resolution was carried by acclamation.

Mr. Walter, M.P., spoke on Thursday at the dinner of the Chamber of Agriculture at Newbury. His speech consisted of an elaborate defence of his own Parliamentary conduct. He laid stress on the fact that, though a member of the Liberal Opposition, he was a very independent one. He had shown that on many occasions, and recently, perhaps, most of all. Then he sarcastically referred to what he seems to consider the unnecessarily great fuss that has been made about the Afghan War. It had never occurred to him that the British Constitution was endangered because they had gone to war with the Ameer, or that the issue involved a great party fight, which, if the result had been different, must have involved an appeal to the country. Personally, his prejudices might incline him to go with Lord Lawrence and his friends; for he had many relatives and connections in India brought up in the school of Lord Lawrence; but the more he studied the question, the more he became satisfied that the state of things which Lord Lawrence approved could not last for ever. We could not go on perpetually having murderers and marauders on our frontiers, who, while they bought what they wanted at our bazaars, yet took pot shots at our officers when approaching their territory. It was not unlike the state of the Highlands 300 years ago, and we must have done with it. The weaker must give way; and, as we were not the weaker, we must claim our rights, and insist upon them.

On Friday night the Marquis of Ripon, Sir Andrew Fairbairn, Mr. J. Dent Dent, and Mr. Hardaker addressed a crowded meeting at Harrogate, and all strongly condemned the policy of the Government. Lord Ripon characterised it as having been disturbing and unsuccessful—a policy of show, theatrical positions, and fantastic schemes fatal to the best interests of the nation, and certain to involve the country in embarrassments of which no man could see the end. It had been pursued with a degree of concealment for which there was no parallel in the history of England. They had played the game of Russia, and acted unconstitutionally and in a high degree unjustly. Their disturbing foreign policy had, he believed, retarded the revival of trade.

Speaking at the Romsey Agricultural Labourers' Encouragement Association on Friday, the Earl of Shaftesbury said that though the farmers had a right to reduce their labourers' wages, they were not justified in driving them from their cottages. He rejoiced that the farmers had shown a better feeling in taking on the men at reduced wages when they were not in immediate want of their services

On Monday night Mr. Rylands, M.P., was the leading speaker at a Liberal meeting in Blackpool. During the forty years the Liberals had been in power, he said, there had been accomplished freedom of industry, extension of popular rights, reduction of taxation, and peace with all foreign Powers. What now was the state of affairs? Instead of commercial prosperity, we had unexampled distress; instead of the increase of the national revenue we had an increase of expenditure; instead of a clear sky of foreign policy, the horizon was clouded with threatened storms and tempests. He had no hope that the Treaty of Berlin would be saved, for all the elements of conflagration remained, and might burst forth at any moment in Greece, Bulgaria, or Macedonia. The invasion of Afghanistan was the outcome of an insane dread or hatred of Russia. The electors would have to decide at the next election whether they would allow the prerogatives of the Crown to override the privileges of the people, for Government had violated the spirit of the Constitution, and, whatever their majority in Parliament might be, the voice of the country had yet to be heard.

Mr. Chamberlain, M.P., at a ward meeting at Birmingham, on Monday, spoke at considerable length upon the distress in the country. He ridiculed the statements recently made by the Solicitor-General and Sir M. Hicks-Beach that its extent had been exaggerated. Any excuse which might be made for the former gentleman could not be made for the latter, who was a member of the Cabinet, and presumably having a knowledge of the distress. Sir M. Hicks-Beach appeared to think that English working people were starving and dying in order to harass Her Majesty's Government. The policy of Lord Beaconsfield was but a base imitation of the spirited foreign policy of Pitt and Canning, and he (Mr. Chamberlain) contended that the distress in the country had been intensified and prolonged by the reckless and extravagant policy of the Government. A resolution to that effect was adopted.

AN OBJECT OF INTEREST.—A man irresistibly concludes that it must be a very pleasant world in which every passer-by regards him with a pleasant look and a smile; but his satisfaction is leavened when he discovers upon his arrival at home that he has been carrying on the tail of his fur-trimmed overcoat two white camphor bags which his wife thoughtfully pinned there when she put it away in the spring.—*American Paper.*

Epitome of News.

The Queen, Princess Beatrice, and Prince Leopold attended Divine service at Osborne on Sunday. Sir Stafford Northcote arrived on Saturday on a visit and dined with the Queen.

The royal yacht Victoria and Albert will proceed to-day to Ostend, to embark the Grand Duke of Hesse-Darmstadt and children, who are about to visit Her Majesty.

The Duchess of Edinburgh will, it is expected, reside in England till about May, and will then revisit Coburg.

It is stated that the Earl of Beaconsfield's attack of illness has almost passed away; that on Thursday he passed a good night, and is now quite strong again.

Nothing like taking time by the forelock. The Earl of Beaconsfield, as Prime Minister and leader of the House of Lords, has caused invitations to be issued for the customary full-dress Ministerial banquet on the 12th of February, the eve of the reassembling of Parliament.

Sir James Fitzjames Stephen has been appointed to the judgeship of the High Court of Justice, vacant by the resignation of Mr. Baron Cleasby.

The Queen has conferred the vacant ribbon of the Order of St. Patrick upon the Earl of Portarlington.

The Chancellor of the Exchequer on Thursday evening showed his interest in local affairs by appearing as a reader in his Devonshire parish at an entertainment for a local object. Sir Stafford read a scene from Shakespeare's *King John*, and a passage from the "Vicar of Wakefield," and recited a poem. Miss Northcote performed on the piano. The thanks of the assembly were given to the right hon. baronet.

Mr. Louis Berg having addressed to Mr. Gladstone a letter on the relative attitudes of the Jews and the Liberal party, and a suggestion that a satisfactory letter from the right hon. gentleman would probably tend to unite the Jews in their future support of the Liberal party, has received the following reply:—"Sir,—I entirely enter into the spirit of all that you have addressed to me, if I do not quite adopt every particular proposition. But it would, I think, be futile for me to address to you such a letter as you suggest. An appeal of the same kind was made to me early in the history of the controversy, and I answered it; but, as far as I know, without effect. Another answer might now be resented. We have now another Eastern Question before us, freed from the disturbing associations and traditions of the old one; and there is an excellent opportunity, without any recantation, for resuming the co-operation which we all so highly value."

In a sermon at Rochdale on Sunday the Bishop of Manchester expressed surprise that "sedate and religious Scotland" should have suggested a gigantic gambling lottery as a means of redeeming the Glasgow Bank calamity. If the scheme was carried out, it would, he feared, corrupt to the very root almost the whole nation.

The Earl of Beaconsfield has paid the school and church rates of the tenants on his estate at Hughenden for three years, the sum being equivalent to 10 per cent. on the half-year's rent. Sir Harry Verney, of Claydon Park, Buckinghamshire, has returned to his tenants 10 per cent. of their rents, owing to the recent bad seasons. Similar abatements have been made by the Duke of Newcastle, the Earl of Albemarle, Earl Manvers, Mr. F. J. S. Foljambe, M.P., Mr. S. B. Bristowe, M.P., Earl Cowper, and the Hon. E. R. Cust.

The Lord Advocate received a deputation on Monday in Edinburgh from the Scottish Temperance League, who urged that something should be done on the report of the Grocers' Commission, and further restrictions adopted regarding the liquor-traffic, especially on Sunday Clyde steamers. His lordship said his own opinion was that a measure on the lines of the commissioners' report would be very useful. The Clyde steamers might be dealt with apart from the other question.

In accordance with arrangements made by the executive of the Home Rule Confederation, Mr. Parnell, M.P., has commenced an organising tour among the Irish populations of Great Britain at Sunderland, on the 13th inst. Public demonstrations are to be held in each of the places visited, which include Newcastle, Wolverhampton, Birmingham, Manchester, &c.

Mr. Ward, R.A., is suffering from serious illness, having ruptured a blood-vessel. He now lies in a critical condition, but his medical advisers give hopes of his possible recovery.

The *Citizen* says:—"An extremely large number of signatures have already been affixed to the memorial which is to be presented to the Lord Mayor urging him to convene a public meeting in the Guildhall with regard to the present depression of trade. The memorialists desire a Parliamentary inquiry with the object of modifying, if such should be found advisable, the existing system of free trade. From inspection of the document itself we are enabled to state that the signataries include many of the largest firms in the city—wholesale warehousemen, bankers, and merchants of the highest standing. Amongst the contributors to the fund for promoting the movement are Sir Robert Peel, the Duke of Sutherland, Lord Bateman, and Lord Stratheden."

Sir Matthew White Ridley, Under Secretary for the Home Department, shares Lord Derby's opinion as to the utterly fallacious nature of the cry for "protection" and "reciprocity." Addressing the Newcastle Farmers' Club, the hon. baronet congratulated his hearers on the common sense and courage which they had shown in rejecting the "specious doctrine" of protection. He "could not conceive a more fallacious doctrine or one more likely to ruin the commerce of this country."

On Friday evening Mr. C. S. Read, speaking at Diss, said that some people had advocated for this country protection under the name of reciprocity; but, as farmers had no protection for their produce, they were not likely to allow any for the manufacturers.

On Thursday a deputation of season-ticket holders on the South-Eastern Railway waited on Sir E. Watkin, M.P., to protest against the addition of 5 per cent. to the cost of first-class season tickets. Complaint was also made of the accommodation on the branch lines, and the unpunctuality of the train service. Sir E. Watkin admitted the unpunctuality, and promised that measures should be taken to prevent it. With regard to the price of season tickets, he said he should communicate with the London, Chatham, and Dover, and the London and Brighton Companies. Whatever may be the result of the present agitation, it is intended by those who are conducting it to form a permanent railway passengers' protection society.

Greatly to the distress of the vicar, and to the annoyance of many of his parishioners, a crematorium is being erected at Woking. The engineer describes the site as secluded, in a sparsely-populated district in the neighbourhood of an extensive cemetery, and says that is, and will be still more, surrounded by trees. He further states that the pyre is one from which no organic miasms escape, and the process of cremation is wholly inoffensive.

With the consent of the Lambeth Vestry, a section of the Waterloo-road was on Saturday evening lighted by the Phœnix Gas Company upon an improved principle, embodying an increase in the quantity of gas employed and a better application of its illuminating power.

At a *soirée* in connection with the Tonic Sol-fa College, held on Monday evening, Mr. Vernon Lushington, Q.C., in the chair, Mr. Evans, music instructor to the London School Board, gave an account of the work being done in teaching singing to the 200,000 children under the Board. The Code required that only eight songs should be learned by ear, but the Board demanded far more than that. The system recommended by the Board was the Tonic Sol-fa, but, although recommended, it was not enforced. Teachers were free to use any method, but, as a fact, all preferred the Tonic Sol-fa method. Of the children in the schools a large proportion could now read music well at sight, and nearly all were proficient in sol-faing from the modulator. As to the voices, shouting had been almost wholly conquered. It was stated that in the last five Education Blue Books twenty-one of Her Majesty's inspectors of schools have mentioned the excellent results produced by the Tonic Sol-fa system of singing in elementary schools.

Two very disastrous fires occurred on Saturday; and in both cases losses have been incurred which are irreparable. The first disaster was to the Birmingham Central Library, comprising the chief free library containing over 30,000 volumes, the unique and valuable reference library containing over 20,000 volumes, and the priceless treasures in the Shakespeare Library. The building was completely destroyed, and only about 5,000 volumes were saved. Many of the books, being the only copies in existence, can never be replaced. The building was insured for 12,000*l*, and the books for a like amount; but this will not be sufficient to cover the cost of replacing those books which can be replaced. The second disaster was at Duncombe Park, the seat of the Earl of Feversham, which also was entirely destroyed, and many valuable pictures have been lost beyond recovery. The building was insured.

Four men, wearing masks, knocked on Thursday night at the residence of Mr. Burrows, of Meanwood, near Leeds, and on the door being opened rushed into the house, and, after murderously assaulting Mr. and Mrs. Burrows, carried off 30*l*. in gold and other property.

Two ladies, named Francis and Petter, living together in Little Haven, near Horsham, were found dead in their bedroom on Friday morning. They had warmed their room with a coke fire in a pan.

The Queen's Theatre, in Long Acre, which has not been well patronised as a place of amusement, has been purchased, as it stands, by the Clergy Co-operative Association, who will open it as a store so soon as the necessary alterations are completed.

A turbot of the enormous weight of nearly 160lb. was caught a couple of days ago on the coast of Jutland.

The movement for the reduction of the wages of railway servants is extending. The directors of the Lancashire and Yorkshire have followed the example of the Midland, the North Eastern board is believed to be about to do likewise, and upon the Great Northern a slight lowering of wages was effected at the end of the year. The strike of the Midland guards is already collapsing. The men who had struck at Leeds, Bradford, and other places, suddenly submitted on Saturday, and asked to be reinstated at the new terms. In London and also in Leicester the guards are still resolute, but in the face of the submission referred to resistance must be unavailing. The victory over their servants, however, does not settle the questions between the company and the public which have been raised by the lengthening of hours and the statements as to the trip system.

The death is announced of Mr. M'Carthy Downing, M.P., for Cork County, which he has represented in the Liberal interest since Dec. 1868, supporting also Home Rule, Denominational Education, Reform of the Grand Jury Laws, &c. He was very popular with the Home Rule party, of which he was a very active member, and also with his tenantry, to whom he, unsolicited, granted fixity of tenure. He opposed the extreme course taken by Mr. Parnell, M.P., and other Irish obstructives.

On Monday afternoon the Mayor of Northampton unveiled a bust of the late Mr. Charles Gilpin, member for that borough. The bust, which is placed in the Museum, is presented to the town by subscription, and has been executed in Carrara marble by Mr. Eli Johnson, of Belgravia. Speeches were delivered by the Mayor, by Lord Henley, an old colleague of the deceased; and by Mr. Phipps, M.P., who was for a short time his colleague.

A provisional committee has been formed at Exeter for the purpose of floating a West of England Bank Shareholders' Association, the object of which is to raise £1,000,000 sterling, of which one-half will be balloted for in prizes, and the remaining half devoted to meeting the liabilities of the bank shareholders.

The Queen has been pleased to confer the dignity of the Grand Cross of the Order of the Bath (Civil Division) upon the Marquis of Hertford.

The Oxford and Cambridge boat race will be held on Saturday, April 5.

The Birmingham Free Library Committee held a meeting on Monday, and resolved to raise a fund of 10,000*l*. for a new library. Mr. Chamberlain, M.P., has promised to give 1,000*l*. out of a fund in his possession and 500*l*. from his own pocket, on condition that the 10,000*l*. is raised. A cheque for 250*l*. has been given by an anonymous donor.

At the Old Bailey, on Monday, the man Madden, who had threatened to shoot the Queen, was found to be insane, and he was ordered to be imprisoned during Her Majesty's pleasure.

A meeting of the creditors of Mr. Jonathan Nield, partner in Fenton's Bank, Rochdale, was held in London on Monday. Mr. R. A. Read presided. Mr. Mann read the accountant's report. The gross claim of Messrs. Fenton on Mr. Nield's estate was 577,198*l*. The committee were of opinion that the firm was not entitled to any dividend on the separate estate till the creditors had been paid in full. The assets of the separate estate, if the alleged claim of the bank was not sustainable, were sufficient to pay twenty shillings in the pound to Mr. Nield's creditors, and leave a large surplus. The report was adopted, and the meeting was adjourned till the 22nd inst.

At the Central Criminal Court, on Monday, the Grand Jury returned true bills on eight counts against Hannah Peace, the alleged wife of John Ward, *alias* Charles Peace, now undergoing penal servitude for life for burglary and attempted murder, for receiving stolen goods and for stealing goods.

The Earl of Beaconsfield is expected to return to town on Friday or Saturday, should the weather permit of his taking the journey with safety to his health.

The Liverpool street Station of the Great Eastern Railway Company was lighted on Monday night with the Wallace electric light. Six lamps are used inside the station, and each lamp is calculated to give the light of 800 candles. The six lights are sustained by a current generated in a Farmer-Wallace dynamo-electric machine, by the propulsion of a 10 horsepower Robey engine, which will shortly be employed to drive a second machine, supporting another set of six lights. The lamps now in use at Liverpool-street will, it is reckoned, work twenty hours without renewal, but the period will probably be raised to forty hours. In carrying out this system of electric lighting the luminous arc is wholly unshaded, the lamp-glass being perfectly clear.

There was on Monday night a terrible explosion at the Dinas Colliery, Rhondda Valley, South Wales, which is the property of Colonel Hunt. The pit is situated just opposite to the Pandy Station on the Pontypridd and Treherbert Line. The report states there were fifty-eight men in the pit at the time, and from the terrible violence of the explosion fear is felt that none have escaped. The bottom of the shaft was rendered impassable for a time, and no attempt could be made to rescue the unfortunate men. The greatest excitement prevails in the thickly-populated district.

Lord Richard Grosvenor, M.P., in sending a contribution in aid of the Mold Relief Fund, writes:—"I fear that there will be very little revival of trade until the spring; but I believe there is hope of busier times in America, and if only there was some prospect of peace in Europe, I believe that trade would spring up again in England; and what I do hope is that the working classes will see that there is a necessity for thrift. I would most strongly urge that no relief whatever be given in the form of money without work."

Three of the sections of the French Republican Deputies held meetings on Saturday to receive a report of the joint meeting of their officers and of the interview of the latter with M. Dufaure. At the meeting of the "Republican Left," M. Pierre Legrand contended that the Cabinet should semi-officially communicate its programme to the Parliamentary groups, so that they might discuss it

and offer observations upon it by which the Cabinet might profit. At the meeting of the Republican Union the programme of M. Dufaure's Government was condemned by some of the speakers. M. Gambetta proposed that the programme should be referred to the bureaux of the Chamber of Deputies. M. Gambetta again declared his determination not to enter the Ministry. "I have," he said, "communicated to my friends the reasons which would not allow me to agree to any plan of that kind, and the meeting I hope will excuse me from repeating them here." The meeting ultimately resolved to await the programme of the Cabinet. The Extreme Left first met by themselves, but shortly afterwards joined the meeting of the Republican Union. The Left Centre did not assemble.

M. Martel is the Republican candidate for the chair in the Senate.

An obscure French paper, *La France Nouvel'e*, recently alleged that M. Challemel Lacour, a senator, had been expelled from a club for cheating at cards. An action for libel was brought, and yesterday the paper was condemned to pay 10,000 francs for damages. M. Gambetta was counsel for M. Challemel Lacour.

At a wedding ball at Chisseaux, near Tours, on Wednesday, the roof fell in. The married pair and three of their friends were killed, and ten persons seriously injured.

It is officially announced at Paris that General Gresby has been appointed Minister of War in succession to General Borel, who has been named Commander of the Rouen Army Corps.

It is announced from Paris that the Bey of Tunis has completely yielded to the demands of the French Government. An apology is to be offered to the French Consul, an inquiry into the original cause of the dispute instituted, and three Tunisian officials are to be dismissed.

The marriage of the King of Holland with the Princess Emma of Waldeck-Pyrmont was celebrated on Thursday evening at Arolsen in presence of the Duke of Saxony and Prince William of Wurtemberg. The King's son, Prince Alexander, arrived at Paris the same evening, and His Majesty's brother, Prince Henry, was prevented by an attack of measles from starting for Arolsen. The latter has since died.

Prince Bismarck has received a letter from the agriculturists in the district where he resides expressing their opposition to free trade. In reply, the Prince says he considers their complaints well founded, and points out that the remedy is in their own hands by voting for men who will support their views.

Under date of the 9th inst., the Emperor William has addressed a rescript to Prince Bismarck, in which he thanks the numerous senders of loyal addresses and congratulations on the occasion of his resuming the direction of public affairs, and instructs the Imperial Chancellor to bring this communication to the knowledge of the public.

Under the new German Socialist law the total number of persons expelled from their places of residence is stated to amount to sixty-two, comprising a few expulsions carried into effect within the past few days.

A Berlin telegram states that the comments of the foreign press on the Parliamentary Punishments Bill are eagerly reproduced in Germany; and the warmth of their tone in contrast with the apparent indifference of German writers "has the strange appearance as if foreign countries were resolved to thrust a perfectly free Parliament on Germany whether it will or no." There is, however, "universal opposition" to the bill; and, in the opinion of the correspondent of the *Times*, the "comparatively calm indifference which prevails may spring from a deep sense of security, from the conviction that Prince Bismarck this time, try how he may, will not succeed in imposing his imperious will on the German people.

The Russian Budget estimates for 1879 have been published. According to the *Golos*, the increased expenditure (42,000,000 roubles), which is mainly owing to the charges for the new loan, will be more than covered by increased taxation. This will be raised by augmenting the stamp duties and customs, and by taxes upon insurances, cotton, railway passenger fares, and liquors.

A St. Petersburg telegram published by the *North German Gazette* contradicts a report that it is the intention of the Czar to form a Cabinet in the place of the present co-ordinate Ministers, and to call upon Count Schouvaloff to enter the new Cabinet. Count Schouvaloff (the telegram says) cannot be spared from London.

Cold so intense has not been experienced in Switzerland for fifty years. Wolves have appeared in the valley of Aosta, and many wild boars have been killed in the Bernese Jura. The French Jura is in a state of blockade, the snow on some of the roads being 15ft. deep.

The Rome correspondent of the *Times* states that the result of the French Senatorial elections has greatly impressed the Pope. It is felt that power is likely to fall into hands unfriendly to the Holy See, and timely measures, with a view to prevent future hostility, are under consideration. Hence the conduct of the Vatican towards France will henceforward assume a new character, the aim of which will be to avoid giving a pretext for change in the French ecclesiastical policy.

Marshal Espartero died at Logrono on Wednesday morning, at the age of eighty-six. He enrolled himself as a volunteer against the French in a corps of students when he was fifteen years of age, and afterwards served in South America, and returned to Spain in 1825 with the rank of colonel. In the civil war which broke out in 1833 he took a prominent part against the Carlists. In 1836 he was made commander-in-chief of the National Army of the North, and afterwards obtained the rank of field-marshal, and in 1840 the title of Duke of Victory. On the flight of Queen Christina in May, 1841, he was made Regent; but in 1843 risings took place in various provinces, a Provisional Government was formed, he was declared a traitor, and had to fly from Spain. In 1854 he returned to office as President of the Council, with O'Donnell as Minister of War, but retired in 1856, and has since taken no active part in public affairs. After the revolution of 1868 overtures were made to him to assume the Presidency of the Council, and even to take the Crown, but he declined all offers to return to political life.

Senor Castelar, in a letter to the Madrid *Globe*, praises M. Gambetta and the French Republicans for recognising the necessity of accepting compromises as soon as they passed from the period of propaganda to the period of government.

The 9th of January being the anniversary of the death of the late King Victor Emmanuel, a great number of people visited the Pantheon, and many wreaths were deposited upon the tomb of the deceased monarch.

Letters from Zanzibar up to Dec. 12 report all quiet in that quarter. Trade appears to be flourishing, and the Sultan is diligently pushing forward his town and road improvements. He is co-operating heartily with our Consul-General, Dr. Kirk, in repressing the slave-trade. The notorious Zobaro, the chief and boldest slave-trader, has been shot. He slipped away from our cruisers and managed to elude the Sultan's soldiers. A reward of 100 dols. was accordingly put on his head, dead or alive, and he was found shot on the coast. The Sultan has also seized a large slave dhow at Magadosho.

A few further particulars have been received in reference to the explosion on board the Thunderer. When the accident occurred most of the lights were extinguished, the vessel requiring lights even in the day time. This created some confusion, the engine-room being left in darkness, and the engines still working ahead. Nothing, however, in the slightest degree approaching panic occurred, and the behaviour of all on board has excited general admiration. The vessel herself is not much damaged. The Thunderer left the Sea of Marmora on Saturday for Malta, having on board all the sailors wounded by the recent explosion, excepting nine. The official report of the explosion states that it was caused by the depression of the gun in loading, whereby the ball slipped forward in such a way as to leave a space of nearly six feet between it and the cartridge.

It is reported from Cape Town that an entire party, consisting of five Europeans and five natives, had been poisoned, by order of the Matabeli chief Lo Bengula, whilst on their way to the Victoria Falls.

Emissaries from the Indian chief Sitting Bull have arrived in United States territory, and tendered his submission, on condition that the Government will give a guarantee of protection.

A band of Cheyenne Indians, who had been imprisoned at Fort Robinson, Nebraska, are reported to have broken out of the gaol, after killing two of their guards and wounding two others. They were pursued by troops, and over forty of them killed.

The fancy fair and bazaar at the Romish Cathedral in New York has closed. It is reported that the receipts amounted to about 32,000*l.* besides subscriptions. Liquors of various kinds were sold freely, and lotteries of all sorts were abundant, the latter being contrary to law.

The Vienna correspondent of the *Times* states that negotiations are being carried on regarding the prolongation of the East Roumelia Commission. It is rather significant that it is the Porte which has taken the initiative for prolonging the time stipulated for the commission, which shows that the conviction has gained the upper hand in Constantinople that the re-establishment of the authority of the Sultan over East Roumelia can only be made good with the help of Europe and the commission devised by the Berlin Treaty for that end.

Suleiman Pasha's appeal has been rejected, and he has been degraded from his rank in the army and exiled for life. He has now appealed to the Sultan for pardon.

A telegram from St. Petersburg states that an Imperial decree has been issued, in accordance with a recommendation of the Minister of Finance, appointing a special commission for the purpose of ascertaining the best means of reducing the expenditure.

We learn from Constantinople that Sir Henry Layard has recommended the Turkish Government to entrust the administration of the customs to Europeans, and that the Council of Ministers has taken into consideration other serious reforms which have been proposed. The East Roumelia Commission has adopted the scheme for the organisation of the gendarmerie, the commanders and instructors of which are to be Frenchmen.

In consequence of popular exaggeration of the extent of territory to be ceded to Greece, the collection of taxes in Thessaly meets with some difficulty. The Turkish commanders in that province have therefore telegraphed for funds to meet the wants of the troops.

A letter from Rome from an official source states that the Italian Government is firmly resolved to follow the example of England and France in refusing to recognise the independence of Roumania as long as she has not fulfilled the condition of the Treaty of Berlin as to Jewish emancipation.

The Russian Government has now intimated its willingness to consent to the appointment of Rustem Pasha as Governor of East Roumelia, on certain conditions.

In Russian circles it is deemed certain that Prince Battenberg will be elected to fill the throne of Bulgaria. It is asserted by some, however, that the Prince himself would decline the honour paid him.

According to a telegram from Vienna, the Porte has urged that the mandate of the commission for the organisation of Eastern Roumelia should be prolonged for a further term of three months. Russia has declared that she is not opposed to this proposal, but that she will continue the administration of the province until the promulgation of its Constitution.

Prince Lobanoff is stated to have accepted all the articles of the definitive treaty of peace as agreed to by the Porte. The final wording to be adopted for Article 2, which has regard to the Treaty of Berlin, has, however, been referred to St. Petersburg.

According to a telegram which appears in the *Novoje Vremja*, the situation at Constantinople is becoming every day more and more complicated. The discontent produced by the circulation of the caïmés is on the increase, while seraglio intrigue is doing its own work. The Sultan knows absolutely nothing of what is going on, and fears that he will share the fate of Abdul.

Although the Albanian notables have declared to the Governor of Scutari that they intend to resist the cession of Podgoritza to Montenegro by force of arms, a Constantinople despatch states that all matters relating to the cession have been satisfactorily arranged, and the town will be handed over to the Montenegrins forthwith. The Sultan promises exemption from conscription to those of the inhabitants who may emigrate into Turkish territory.

Miscellaneous.

THE CONSEQUENCES OF WAR.—A calculation has appeared in the *St. Petersburg Gazette* which is well fitted to arrest the attention of philanthropists, and induce them, more than ever they have done in the past, to use their influence in directing aright the action of the Government on foreign affairs. Since 1853 there has been a sacrifice of 1,748,000 lives in war, and a financial expenditure amounting to no less than 1,263,000,000*l.* a large portion of which waste is clearly traceable to the mistakes of diplomatists who have, during the last twenty years, undertaken to direct the destinies of Europe. "The greatest sufferers," says the writer, "have, of course, been the working classes, especially in Germany, where factories and workshops are constantly being closed." The workmen thus deprived of employment have scattered themselves all over Europe, and are propagating with astonishing rapidity "that social disease which is called Socialism."

THE MISSION TO THE VICTORIA NYANZA.—At the meeting of the Royal Geographical Society on Monday night—Sir Henry Rawlinson in the chair—Mr. Edward Hutchinson, secretary of the Church Missionary Society, read a paper giving some information regarding the progress of the mission party in connection with this society, despatched to Victoria Nyanza by way of the Nile. There was reason to believe that peaceful relations had been established with Egypt by King Mtesa. This potentate had determined to send ambassadors to England to pay his respects to Her Majesty; and the Missionary Society, having communicated the circumstance to the Foreign Office, had received a very friendly letter from Lord Salisbury stating that if the ambassadors succeeded in reaching England they would be received with all the courtesy and attention due to the representatives of a king who had proved himself so friendly to British travellers. Mr. Wilson, one of the agents of the society, had written giving interesting information with regard to the country, and mentioning, among other matters, that Europeans of average constitution could live in Uganda without inconvenience, the climate being mild. Generally speaking, the disposition of the natives had been found very friendly. The men sent out by the society had shown much forbearance and quiet resolution in dealing with the natives. They had brought out with them steam-engines, forges, and appliances for building vessels and houses in the hope of causing the progress of material civilisation to go hand-in-hand with the advance of education and religious truth. It was to be hoped that the subjects of King Mtesa might be able to produce articles for export, though he did not think the time had come for the establishment of factories on a large scale; at least, this was not the purpose of this band of seven or eight missionaries. Colonel Grant bore testimony to the friendliness of King Mtesa to our countrymen, and hoped his representatives would receive from the Geographical Society a thoroughly English welcome. Sir Henry Rawlinson said King Mtesa was anxious to open up direct communication between Lake Nyanza and the sea coast, a project most interesting to geographers. The Geographical Society would give the Uganda envoys a very cordial reception.

INSECURITY AT NAPLES.—Miss Frances Power Cobbe, with another English lady, recently paid a visit to the tomb near Naples which Miss Somerville has erected to the memory of her mother, the

distinguished writer on mathematical and other sciences. On returning from the cemetery, Miss Cobbe and her companion took their seats in their carriage, and their Italian driver was out of the way. Meanwhile, a "young and powerful-looking man" took advantage of the unprotected position of the English ladies. One of them wore a small bag at her belt, one of the receptacles in which people keep small change and other trifles. The powerful-looking man snatched at this belt, instead of begging in the usual Neapolitan way. He reckoned, however, on a limited and erroneous knowledge of the English character. We are not in the habit of abandoning our property in face of the treachery, the menaces, or the violence of the unprincipled foreigner. "There commenced," says Miss Cobbe, "a regular tugging match, which lasted, as it seemed to me, something like two minutes. Fortunately, English leather is sound, and English hands, even those of ladies, not quite so feeble as perhaps a Neapolitan thief may have imagined, and so at last we remained victorious, and the disappointed scamp, letting go his hold of the bag, lounged off at an easy amble down an opposite lane."

CITY OF GLASGOW BANK.—The witnesses in the City of Glasgow Bank trial were cited on Saturday for Monday, the 20th inst., and following days. It is expected that the trial will last ten or twelve days. The total sum collected in Scotland for the relief of the Glasgow Bank shareholders is 358,000*l.* The Marquis of Bute has given 1,000*l.* to the fund. It has been arranged to have district relief committees at Glasgow, Edinburgh, and Aberdeen, who will report on all claims to the central committee, in which shall be vested the management and disposal of the fund. In the Glasgow Sheriffs' Court on Friday a decree for more than 26,000*l.* was given against Mr. Leresche, late secretary of the City of Glasgow Bank, in the action brought against him by the liquidators. The money sued for stood in the bank books as advances made to him with interest. The aid liquidation scheme, or lottery, is not heartily taken up in Glasgow. Opinion is greatly divided about it. The Glasgow Bank lottery scheme was strongly condemned at a meeting which was held in Liverpool on Monday in aid of the impoverished shareholders of the bank. Mr. William Rathbone, M.P., said it would be a national crime and calamity if the lottery was allowed to be carried out. The experience of the Continent showed that the gaining of lottery prizes was the ruin of the winners. He suggested that the Home Secretary should be asked not to sanction the scheme. The Rev. Dr. Badenoch has addressed a letter to the Lord Advocate expressing an earnest hope that the instructions issued from the Crown Office to Procurators Fiscal in 1836 and 1866 with a view of checking illegal lotteries will be carried out in this instance. The process which the liquidators of the City of Glasgow Bank are applying to the estates of wealthy shareholders deserves careful study. The Edinburgh correspondent of the *Times* yesterday described the treatment of a particular estate. The assets were 23,300*l.*; and the liabilities, as first stated, 24,100*l.*, more than half of which were on account of the liquidators' first call. Had these figures been adhered to, the liquidators would have got the greater part of the 500*l.* per share claimed under the first call, and the other creditors would have been paid nearly 20*s.* in the pound. But the liquidators set up a further claim of 5,000*l.* per share on account of future calls, which brought the total liabilities to 147,000*l.*, leaving the assets as before at 23,300*l.* By this means the composition was reduced to 3*s.* in the pound, at which rate the liquidators will take 20,800*l.*, and the remaining creditors 2,500*l.* Considering that the liability under the first call of 500*l.* per share only amounted to 12,300*l.*, the creditors of the bank have fared very well. They have done so, however, at the expense, not of the shareholders, but of the shareholders' other creditors. In future, it will be necessary for prudent men not merely to have nothing to do with bank shares themselves, but also to have nothing to do with those who hold bank shares. As the *Times* correspondent very truly says, "This gives a new reading to unlimited liability. It makes a man's liability extend not only to his uttermost farthing, but also to the cash of other people which happens to be in his hands."

Gleanings.

A person who gives a reading or recitation is now termed a Recicatrist in America.

"I am having myself taken in oil," said a well-known physician, complacently looking round. "Codliver, I suppose," growled a wit.

A woman in Baltimore committed suicide the other day, leaving a letter to her husband, asking him to let her be buried in her blue suit.

An Aberdeen critic writes:—"We read in Longfellow that he wishes men could make love like a bird. Man does, Mr. Longfellow; he makes love like a goose."

"When shall I call you in the morning, sir?" asked an hotel waiter of an Aberdonian one night. He replied pawkily, "I'll ring the bell when I wish to be called."

Junior, parsing: "*Nihil* is a noun." Professor: "What does it come from?" Student: "It don't come at all." Professor, quizzing: "Doesn't it come from *nihilo?*" Student: "No, sir. *Ex nihilo nihil fit!*" Professor settled.

Scotch Farmer (to farm-servant who has been unwell for some time): "Man Matthew, is that you? I heard ye was deed." Matthew: "Aye, I heard that tae, but I kent fine it was a lee."

A German, telling the story of his campaigns, gives the following interesting item:—"In this battle we lost the brave Captain Schultz. A cannon-ball took off his head. His last words were: 'Bury me on the spot where I fell.'"

The shipment of American oysters to England is now carried on to the extent of from twelve to fifteen hundred barrels a day. On Dec. 7 nearly twenty-six hundred barrels were shipped for the Christmas trade.

With the revival of American trade is reported the revival of Transatlantic extravagance, for we read that the most fashionable New Year's gifts have been diamond lace costing 1,000*l.* a yard! The lace is in imitation of old point made in filigree silver, with diamonds set in the pattern.

An old gentleman of eighty-four and his bride, aged eighty-two, entered a railway-car the other day, and took a seat by the stove. A youth occupying the seat behind says he overheard the following:—Old gentleman, to his bride: "Who's a little lamb?" Bride: "Bofe of us."—*American Paper.*

"How far is it now to the Marble Arch?" said a provincial-looking gentleman to a cabman, at Regent-circus. "Well," replied the cabby, having an eye to a good and somewhat verdant fare, "about three mile or more, anyways." "Indeed!" quoth he of the shires, "is that all? I'll walk, thank ye."

AN IRISHMAN'S ADDRESS.—A lively Irishman, asking for letters at a foreign post-office, was required to show his passport or card. He had neither; but with ingenious readiness, turned down his coat and exhibited his name in marking-ink on his shirt collar. The official smiled and delivered the letters.

FAIRY TALES.—Mr. Ralston has been lecturing to a juvenile audience at the Society of Arts on "The Mythology of Fairy Tales." He was of opinion that such familiar stories as "Jack the Giant Killer," "Cinderella," "Beauty and the Beast," "The Sleeping Beauty," "Jack and the Bean Stalk," and "Puss in Boots," could not be attributed to any particular writer or country. The prevalence of the fables had been as universal in all ages as the belief in ghosts, though the details had been varied somewhat for convenience in retelling the story, but more often with reference to the habits of different times or places.

THE MANUFACTURE OF HENS' EGGS!—One of the San Francisco papers give an account of a new industry that has arisen in that city, namely, the manufacture of hens' eggs from inexpensive materials. The albumen is imitated by a mixture of sulphur, carbon, and fatty matter, obtained from the slaughter-houses and rendered sticky with mucilage. The yolk is made of blood, phosphate of lime, magnesia, muriate of ammonia, oleic and magaric acids, and coloured with chrome-yellow. The shells are shaped by a blow-pipe from a mass of gypsum (plaster of Paris), carbonate of lime, and oxide of iron. After the shells are blown, the albumen is forced in through a hole in the small end, and sticks to the sides; then the yolk is added, and after being covered with more of the albumen mixture the hole is sealed with cement; the complete egg is then "rubbed pretty smooth and laid aside for packing." It is asserted that many barrels of these eggs have been already shipped eastward for consumption; and as a pleasing adjunct to meat from the "slink butcher," they will no doubt be gratefully welcomed by British housekeepers in search of "cheap and nutritious" food.—*Pall Mall Gazette.*

A SLIGHT MISTAKE.—A story is told of the Irish comedian Joe Murphy. Joe was journeying to a small town in the vicinity of Pittsburgh. As the train steamed into the station it was boarded by half-a-dozen men, who, after a hurried conference with the guard, approached the comedian with beaming faces. "Mr. Murphy, I believe?" said the spokesman, hat in hand. "At your service, sir," replied Joe. "Delighted to meet you, sir. We are the committee appointed to take you in charge"; and they dragged the astonished Joe from the car, placed him in a carriage, and they were swiftly whirled away. "Heaven bless us!" thought the exponent of Irish peculiarities. "This is very kind. Never was in this town before. A man's reputation does travel, and that's a fact." In a short time they reached the hotel, and the committee, having placed Joe in the best parlour suite, prepared to depart. "We will call for you after supper, Mr. Murphy," said the spokesman. "One moment, gentlemen," cried Joseph, as he pulled the bell-cord vigorously. "Waiter, drinks for the party." "Drinks!" shrieked the conclave in a chorus. "Mr. Murphy, are you mad?" "Mad?" echoed Joe. "Not a bit of it. Name your beverages, gentlemen." "Oh this is terrible backsliding!" said one. "Francis Murphy ordering drinks!" "Francis Murphy?" repeated the perplexed Joe. "I'm Joe Murphy, the comedian." They saw it all, and wildly rushed from the room in search of the temperance apostle, who was even then toiling painfully from the station on foot, struggling with a huge carpet bag. Both the Murphys drew large audiences that night.

THE MILK OF THE COW TREE.—Alexander Humboldt remarks that among the many very wonderful natural phenomena which he had during his extensive travels witnessed none impressed him in a more remarkable degree than the sight of a tree yielding an abundant supply of milk, the properties of which seemed to be the same as the milk of a cow. The adult Indians would go each morning with their slaves from the village or station on the slope of the mountain chain bordering on Venezuela, where Humboldt was stopping, to a forest where they grew, and, making some deep incisions into the trees, in less than two hours their vessels, placed under these incisions, would be full. All present would then partake of the milk, on which the slaves grew fat, and a quantity would be carried home to be given to the children and to be mixed with cassava and maize. The tree itself attains a height of from forty-five feet to sixty feet, has long alternate leaves, and was described by Linden as *Brosimum galactodendron.* The milk which flows from any wound made in the trunk is white and somewhat viscid; the flavour is very agreeable. Some time ago, on the occasion of M. Boussingault going to South America, Humboldt requested him to take every opportunity of investigating this subject. At Maracay the tree was first met with, and for more than a month its excellent qualities were daily tested in connection with coffee and chocolate; but there was no opportunity for a chemical analysis. Nor does such appear to have occurred till the other day when, amid the many curious things exhibited by the Venezuelan Government at the Paris Exhibition, there happened to be several flasks of this milk, and after a long period M. Boussingault has been enabled to complete his analysis of this substance which is unique in the vegetable world. In a memoial laid before the Academy of France he gives a detailed analysis, and concludes by stating that this vegetable milk most certainly approaches in its composition to the milk of the cow; it contains not only fatty matter, but also sugar, caseine, and phosphates. But the relative proportion of these substances is greatly in favour of the vegetable milk, and brings it up to the richness of cream, the amount of butter in cream being about the same proportion as the peculiar waxy material found in the vegetable milk, a fact that will readily account for its great nutritive powers.

Births, Marriages, and Deaths.

MARRIAGES.

SUMMERS—ROBINSON.—Dec. 10, at Circular-road Chapel, Calcutta, by the father of the bride, Edward Samuel Summers, of the College, Serampore, and second son of Robert Summers, of 5, New Bridge-street, Blackfriars, and of Lonsdale-square, Islington, to Mary, elder daughter of the Rev. Robert Robinson, of Calcutta.

ROBERTSON—RAMSAY.—Jan. 7, at Kensington Presbyterian Church, Frederick Ewart, eldest son of Frederick Robertson, of Lullingworth House, Painswick, to Jane Isabella, daughter of the late Mungo Ramsay, of Crieff, Perthshire.

RIDINGS—GRANT.—Jan. 8, at Lee Chapel, by the Rev. R. H. Marten, B.A., and the Rev. T. G. Rooke, B.A., H. S. Ridings, B.A., M.I.C.E., to Elizabeth, daughter of John Grant, M.I.C.E., of 48, Blessington-road, Lee, S.E.

HIGGIN—WINTER.—Jan. 8, at Princes-street Congregational Church, Norwich, by the Rev. G. S. Barrett, B.A., Francis John, youngest son of Robert Higgin, of Stoke Newington, N., to Emma, youngest daughter of the late Rev. John Winter, of Wortwell, Norfolk.

TOLLER—TURNER.—Jan. 9, at St. Mary's Church, Leicester, Richard Seddon Toller, to Lizzie Jane, eldest daughter of Luke Turner, of Richmond House, Dane's Hills, Leicester.

ASHWORTH—WARD.—Jan. 9, at the Wesleyan Chapel, South Shore, by the Revs. S. Cocks and J. H. Hodson, Edward Ashworth, Lily-bank, Forest Hill, S.E., youngest son of the late Thomas Ashworth, Belle Green, Rochdale, to Lydia Hannah, eldest daughter of Thomas Ward, Arnold House, Blackpool.

CURLING—CHELIUS.—Jan. 11, at the Marylebone Presbyterian Church, by the Rev. Donald Fraser, D.D., George Swayne, eldest son of T. B. Curling, Esq., F.R.S., 39, Grosvenor-street, to Hedrig Edith, second daughter of the late Dr. Chelius, of Wiesbaden.

DEATHS.

WATTS.—Dec. 16, suddenly, whilst travelling, Isaac Watts, of Berchfield, Bowdon, near Manchester, formerly minister of the Congregational Church, Boston, Lincolnshire, for about twenty years, aged 67.

THOMPSON.—Jan. 7, Elizabeth Ann, wife of Wm. Henry Thompson, of 19, Brookfield-terrace, Highgate New Town, N., aged 55.

MAYNARD.—Jan. 9, at his residence, Robert Russell Maynard, of Helonan, Ventnor (late of Haringey Park, Hornsey, Middlesex), and of 126, Leadenhall-street, aged 37.

PRICE.—Jan. 13, Mary Anne, the wife of W. C. Price, Melrose, Stamford Hill, aged 57. Friends will please accept this intimation.

MUDIE.—Jan. 13, at his residence, Melford Lodge, Muswell Hill, Charles Henry, elder son of Charles Edward Mudie, of New Oxford-street and Muswell Hill, aged 29. Friends will kindly accept this intimation.

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